THE LIBRARY
OF
THE UNIVERSITY
OF CALIFORNIA
LOS ANGELES

Hume Prego.

July 1940.

TIME AND THE CHILD

by the same author

*

I and Me
War Dance
Motives and Mechanisms of the Mind

TIME AND THE CHILD

A Study of
Morality and Reality

by

E. GRAHAM HOWE
M.B., B.S. (LOND.), D.P.M.

London
FABER AND FABER LIMITED
24 Russell Square

First published in Mcmxxxiv
under the title of
'Morality and Reality'
Reissued in June Mcmxxxv
by Faber and Faber Limited
24 Russell Square London W.C.1
Revised and reprinted in this new edition
October Mcmxxxviii
by Latimer Trend & Co Ltd Plymouth
All Rights Reserved

Five lectures delivered for the Home and School Council of Great Britain, at the Friends' House, Euston Road, London, in February-March 1934

BJ
1011
H83t
1938

Jan 1-18-50

To
CAROLYN
whose first word was
'Clock'

620043
LIBRARY

Digitized by the Internet Archive
in 2013

http://archive.org/details/timechildstudyof00howe

Love, loving not itself, none other can

Shakspere: *Richard II*, viii, 88

Love is not love
Which alters when it alteration finds

Shakspere: *Sonnets*

CONTENTS

PREFACE TO THE REVISED EDITION *page* 13

INTRODUCTION 17

I. MORALITY AND REALITY 25

Meanings of Reality and Morality. Relationship, balance, and Time. Conscience. Results of enforced morality. Aggressiveness, anxiety and fixation. Meanings of 'good', 'right' and 'ought'. Love and like. Total and partial attitudes to life. The meaning of weaning. Growth. Acceptance of the law of life

II. LAW AND THE CHILD 65

My law, your law, and THE Law. Motive, movement, and rhythm. Positive (energy) and negative (load). The spiral. The fallacy of Hope. Faith, false and true. The inner 'I' and outer 'Me'. The timeless omnipotence of dictatorship. Masturbation and depression. Fear and phantasy. Meanings of phantasy, imagination, and play. The space of Time. Jumping to conclusions. Identification and hysteria. David and Goliath. Weakness and humility

III. LAW AND THE FAMILY 104

Heredity and environment. Beliefs and behaviour. The importance of relationships. Impatience and anxiety in parents and teachers. The slowness of growth. Conflict

of motives. The role of authority. Fear is a fact: the need for encouragement. Grammar and the moving verb. Will-power and determination. Discipline, punishment, and the fallacy of kindness. Meaning of love, and how it works

IV. LAW AND THE SOCIAL GROUP *page* 140

External and internal viewpoints. The limits of the scientific method. East and West: mysticism and materialism. The dangers of each. Progress, spiritual and material. Mental limitations. The value and error of analysis. Education: its derivation. The partial and total methods. Delinquency and criminal morality. What is Truth? Need for rebirth

V. THE FULFILMENT OF THE LAW 177

Instinct and the dangers of being natural. Confusion with intuition. The great reversal. Disease and rejection. The role of the physician. Identification, sympathy, pity, and compassion. The criterion of direction. Two ways of gaining wholeness. Asceticism. Meaning of sublimation. Sleep, dreams, and death. Growth, material and spiritual. Sacrifice and renunciation. The truth of burning. Heaven, Hell and sin. The four aspects of the self. Man as mediator

EPILOGUE 1938 219

INDEX 229

DIAGRAMS

1. The Balance *page* 50
2. Growth Chart 60
3. The Good Shell and the Bad Chicken 61
4. Continuity of Rhythm 70
5. Must Have 80
6. Fear and Phantasy 83
7. Anxiety 96
8. Moving Grammar 123
9. Educere and Educare 157
10. The Motive of Wholeness 195
11. Bow and Arrow 210
12. Encompassed 214
13. Incarnation 220
14. The Fatal Five 222
15. And So On 226

ACKNOWLEDGMENTS

My very grateful thanks are due to Mrs. L. Le Mesurier for her very helpful advice, and to my secretary, Betty Foster, for all that she has done to make the book possible, including the indexing.

PREFACE TO THE REVISED EDITION

I have been very glad of the opportunity to revise this book, because no one realized better than I did its numberless deficiencies. It was first printed, under the title of *Morality and Reality*, with all the living roughness of the spoken word. I hope that I have been able to remedy some of the defects, whilst not disguising the fact that each chapter was once spoken as a lecture. The fact that the first edition has been sold out and that there is still some demand for the book, indicates that there is good meat in it. I have tried now to make it a little more digestible.

Besides rewriting and making additions, I have also added some more diagrams and the original ones have been redrawn. As many people have found these the most difficult part of all my books to swallow, I would like to add here a note about them, both of explanation and apology. To deal

with the apology first. I am not what is called a visual thinker, and therefore I have to make pictures on paper sometimes to see what I mean. I cannot see clearly until I have drawn something to externalize it on paper. This is my idiosyncrasy: it may not be the reader's, but sometimes I think it is. For those whom they do not help, the pictures can be omitted if they offend.

But there is more in diagrams than the fact that they make a more direct appeal to the reader's eye. I do not think it is true that they would be better omitted and replaced by a page of lucid print. When we read, we are accustomed to master the meaning of the written word with an almost aggressive facility. We feel we understand it all so easily, and greedily we run through the meal as if the best part of the entertainment is to get it over. That is all very well for light novels and books of the moment, which are mainly a stopgap and a refuge. But this kind of book is different. I like to think that I have stopped my readers occasionally in their habit of too rapid feeding on the written word, and given them something to hold them up. The diagrams, therefore, are to be taken a little carefully, and slowly, and with due consideration.

Sometimes it is good for the reader thus to feel that something is being done to him, instead of his being left to feel himself the easy master of the printed word. It annoys him, perhaps, but even so, as a way of teaching it seems to me to be effective.

Before concluding this preface, I would like to make it very plain to the reader that I do not wish to seem to claim for myself in any way the ability to do without the pleasant side of life. I have all the good things that I want, and enjoy them too. If I have not what I want, I get it if I can. I do claim, however, to have learnt that we lose a lot of fun by trying to hold on to something after it has gone. Light requires shadow by which to appreciate it, and shadow is no worse than light, because it is its necessary complement. I believe that enjoyment depends on detachment, and that it never does for us to become identified with, or wholly absorbed in, any of our desires. I value very highly the virtues of good balance and good humour, which seem to me to go together. And, I believe that our enjoyment of living should never be at the expense of some one else, especially if he or she is a member of the younger generation.

PREFACE

So once again this book goes forth with its author's good wishes for a better understanding of the problems of living. I hope it is only common sense. I am sure it is not original. I believe it works.

E.G.H.

146 Harley Street, W.1
1st September 1938

INTRODUCTION

Can we lay down the law for another as to the way in which he should live? It is upon the assumed answer 'Yes' to this question that all teaching is based: but it is upon the assumed answer 'No' that much of modern psychology seems to have made its stand. It is well to be clear in our minds as to our own belief, for it will decide both the measure and the method of our interference. It was for this reason that the matter in the following pages was first delivered in February and March, 1934, as a course of lectures for the Home and School Council of Great Britain, and now appears in print.

Psychology of the psycho-analytic school is not in favour of the teaching method, and would seem to regard teaching as fundamentally fallacious, because it omits to recognize the importance of the unconscious factors in our behaviour. The technique of psycho-analysis, at least in theory, is not by teaching,

but by the free development and self-expression of the patient from within. External interference by the analyst as teacher is eliminated as far as possible. In practice, however, it seems as if the treatment is not always free from some external interference by the analyst in the role of teacher. Either by the set of his own ideas or by some actual verbal interpretation, he is still somewhat inclined to 'lay down the law'. The situation is more than a little paradoxical, for the psycho-analysts have certainly developed their own idea of 'the law', and how is this to be spread and acquired by public opinion at large, except through teaching by means of the spoken or written word? Its doctrines have spread over the civilized world with extreme rapidity of recent years, and have been hungrily devoured, thereby adding enormously to our knowledge of the human mind and of its working in all matters of science, art, and religion, both individual and social. It seems to teach its own system of the law: and yet to infer that teaching of any law is psychologically unsound, for 'no man can tell another how he should live'.

This seems to be a very doubtful statement, for who would deny the help derived by mankind from

its teachers in the past? The spread of wisdom has always come from the great teachers, whose knowledge of the human mind and its behaviour is not to be despised, merely because they had been denied the salutary benefits of being psycho-analysed. It is true, however, that there has always been good teaching and bad teaching. As to the source and motive of bad teaching, psycho-analysis has much to say—in fact, to teach us.

Psychology as a descriptive science is in danger of limiting itself to being something less than life, and therefore by so much less than true. Progress is not according to the manner of a swinging pendulum, varying between extremes, as it often seems to be. We may thus swing according to our mental habit, but it is never the way of progress to do so. The movement of progress is not by revolution from something to nothing, nor from teaching to its opposite, for the truth is not discovered by simply turning error upside-down. The growth of our knowledge proceeds in spite of all such extremes, which occur at every point of growth and seem to indicate more progress than in fact is justified. If teaching has been of value in the past, and psycho-analysis is of value now, they are not to be regarded

as mutually exclusive, for both have some measure of the truth in them. If new brooms sweep clean, we always need to remember that they are also in danger of sweeping out the baby with the bath water.

The duty of psychology as a descriptive science is to observe phenomena in their relationship, keeping within the bounds of historical experience and the elements of common sense, and thereby maintaining both a sense of proportion and a sense of humour. Thus science of any kind is the servant of a discipline, a student of the law, and an observer of principles which are laid down for its observation, description, classification, and deduction. The law in this scientific sense is itself a teacher, and in the course of the following pages it is described simply as 'Reality'. It has been the object of our study as mankind since we were capable of observing anything. From our study of, and reaction to, this 'reality law' we have developed our social system and our religious beliefs, our art-forms as well as our scientific knowledge. The law of reality is the master of our lives, and as such it is worthy of our understanding, but instead of being studied as a discipline, it seems too often either to be taken for granted, or simply ignored.

INTRODUCTION

Of all the sciences, that of psychology stands most in danger of being imprisoned within the artificial boundaries of its own conventional moralities. The phenomena of mind are as large as life, and it is much to expect of any science that it should be big enough to include all life within its scope. A prejudiced morality has always been, and must always be, the enemy of life as well as science, for it seeks to impose an artificial restriction upon the truth for the sake of its own convenience. It is quite as much the enemy of true religion also, if religion is regarded as a way of life. In Reality there are restrictions in plenty, for there is discipline in any law. But although the discipline imposed by a morality seems to have for its purpose an escape from the restrictions of reality, which it finds irksome, it only succeeds in substituting for it another bondage more suitable to its own convenience.

It is then that the trouble of the bad teacher occurs. He teaches not what 'is', i.e. reality, the truth, but what he feels it 'ought to be', i.e. his own morality. Even psychologists may fall into this trap, as others have fallen into it before them by limiting the law of Life's reality to suit themselves and save the pain of deeper understanding.

But surely there is no harm in teaching if we obey the law and do not merely create another of our own? We do but represent reality, predigesting it perhaps a little, and thereby make it the more easily assimilated by weaker stomachs than our own.

But what is this 'law' of Reality and who is to define it? That is the question, and the answer is not by reference to what ought to be. Of all criteria that is the most false and facile, and it is always the first to come to mind. It is our first step in this matter which needs the coldest criticism of destructive reason, for it is our first assumption that may determine the direction of our subsequent movement, and the pattern of our attitude towards life. The 'reason' within our morality is so obviously 'right' that we can always prove it to our own satisfaction. But is it *true*? That is another matter and depends upon our first hypothesis, which is that first unguarded assumption upon which we have chosen to build. If we would but examine the grasping mood of this our first assumption, it would save much subsequent hotly defensive argument. In the end we must take our reason back to the beginning, as the psycho-analysts teach us to do, to see what it was

that perhaps we wanted or needed most to assume, and wanting, took to hide away as a foundation and an hypothesis. It is indeed a serious error if that should be false, because so much depends upon it. But it is according to the way in which we accept this discipline of the law of Reality that we shall be content to apply as our criterion to the whole of experience, not only 'Is this as I want it to be?' but also 'Is it true?' We guard our hypotheses by not noticing them, and they are the last things we want to criticize, because we feel we need them so.

The unbiased study of reality is a hard matter and a difficult discipline, but it should not be beyond us. It would seem to be the criterion of all teaching, if it is to be good, that it should set itself to understand and obey the law which is behind and within all the movement of life's experience. Rightly understood, this is the whole purpose of the scientific method. However honest we may be in the way in which we carry out this method, the fact remains that in the end we must certainly fail to gain any completeness of understanding. But this itself is good for our discipline. By teaching us the lesson of humility, it may further serve to prove that in life

we are engaged in the service of a mystery, rather than an act of mastery.

E.G.H.

146 *Harley Street, W.*1
March 1934

Chapter I

MORALITY AND REALITY: THE GOOD AND THE TRUE

Meanings of Reality and Morality. Relationship, balance, and Time. Conscience. Results of enforced morality. Aggressiveness, anxiety and fixation. Meanings of 'good', 'right' and 'ought'. Love and like. Total and partial attitudes to life. The meaning of weaning. Growth. Acceptance of the law of life

This book is about children, and how best to train them for life; and, to a considerable extent, about the meanings of words. Words are very important, but they only have power which we can control and use for better understanding, if we can agree about their definitions. The difficulty with them is that they have so many meanings, even when we are scrupulous and refer to the dictionary for help. This is specially true of the words that I have chosen for the title of this chapter: 'morality and reality', and 'the good and the true'.

Presumably the author is the only person who

knows the meaning that he wishes to convey. Words are the moving agents of his ideas. They are not fixed forms, but living things, and, if he does not use them too roughly, they will serve. We need not be conventional in our definitions but, if we can, we must be clear. So let us start with some definitions. I will explain what I mean by the words morality and reality, but the first requirement is to define my own point of view, for this is at once my limitation and my freedom.

I am a medical psychologist, and, as such, I am interested in people and in their reactions to experience. I am not a philosopher and have not been trained as one. For that deficiency I have sometimes felt sorry, but, on the whole, I do not regret it, because it is easy for abstract knowledge to outrun experience. To know too much theoretically, sometimes makes it more difficult to understand that which is either simple or total. Philosophers will argue about the real meaning of reality, but let us be content with what it means to us. They will dispute about our conclusions, but they will always do that, whatever the conclusions may be, for nothing is more obscure to them than the meaning of this simple word, Reality. But let us be simple, and keep

within the measure of our own experience. What does reality *mean to us*? Never mind what reality *is in itself*: let us leave that to the philosophers.

So I propose to define Reality as an extension of the simple statement: 'It is.' I, being real, am that which I am. This is my statement of my reality, the law of my seed in its soil, the process of my growth. In this sense: 'Reality is that which is becoming, NOW.' Some such simple definition as this seems to be the only way of ensuring respect for all of us, for what we are, in spite of the fact that many may consider that we should be better if we were something other than ourselves. The fact remains, for our and their discomforture—I AM: IT IS. Let that be that, and let us make the best of it.

Our definition may now be extended a little farther. This reality is our reality, and our claim upon it does not exclude the fact that the experience of others may be different. 'Reality for me is that which is NOW becoming, in these circumstances, *as it seems to me*.' The important corollary follows as a negative statement: 'Reality now is not, on the whole, what I want.'

Let us now examine this definition in more detail, and see how much ground it covers and how much

is left obscure. It does not attempt to solve the problem of philosophers: it is not concerned with '*it, as it is*', but with '*it, as it seems to me*'. Reality objectively is an abstract idea that does not concern us. Reality subjectively does concern us, and is in fact all that even the philosophers can know by their own experience.

Furthermore, we must be very clear in our minds that according to this definition the same 'it' (objectively) may mean different things to different people (subjectively), and yet all these meanings may be equally valid and respectable. Tuesday may be your birthday, but not mine: rhubarb may suit your digestive system, but be poison to mine: you may learn more by looking with your eyes and seeing, but perhaps it is in my nature rather to listen and to hear. You may be old, and I, young: you may think first, but I may feel: you may have knowledge in your head, as most men do, but I may have it in my understanding, be that stomach, solar plexus, or somewhere else, as many women do. It may be disconcerting that the experience of one cannot be proved identically in the same way by another, but nevertheless it is true, and therefore we must face its inconvenience. One of us may experi-

ence the reality of an hallucination in delirium tremens, another a visitation from a discarnate spirit at a seance, and a third may dream a dream. Within the meaning of our definition, all these are respectable and valid. They are subjectively and conditionally to be regarded as real.

What we have to get rid of at the start, I believe, is the rudeness of a fixed prejudice. That is the importance of the phrase 'in the circumstances'. With change of conditions, reality changes also: and we are part of the conditions. Therefore, 'as it seems to me' is our honest inclusion of ourselves 'in the circumstances'. Reality is always relative to its conditions, e.g. you or me, awake or asleep, sick or well, sane or insane, test-tube or seance room. One is not more real or more respectable than another. As any one of these conditions vary, so reality may change for us. It changes with our moods, according to sex, age and temperament: but nevertheless, IT is real in the circumstances.

The error that we make is to omit the reality of relativity, and yet this is the essence of all that is real. It is by our relationship with 'it' that we prove what 'it' means to us. In spite of what the philosophers may claim, reality is therefore a psycho-

logical matter for us. As we can change our own attitude to it, so reality must change for us. It is in this way that we are the masters of our fate: we can control it by controlling the quality of our feelings about it. This is the great virtue of the quality of endurance, of which more will be said later.

The word 'NOW' requires some emphasis. Reality is not what was, nor will be. It is what IS, NOW. But if we accept what IS NOW, our attitude of acceptance has changed it. It is no longer what it was, when once it has been accepted. This is the living change wrought by the confession 'I am guilty'. By accepting this NOW, we are becoming changed, and entering upon something different for the future. (This is the opposite to worry, which by attempting to alter this NOW, leaves it in fact unchanged in the future.)

'Reality is not, on the whole, what I want.' Here is the crux of the problem of living. We are engaged in a battle of wills, between the will that '*I* am' and the opposing will that '*it* is'. Reality does not agree with us: against our will it disagrees with us, at least *on the whole*. Pleasure is fleeting and requires some making good. The instant of pleasure falls between two states of unpleasure, or it could not

be pleasing. On either side of us, our positive effort ('I want, and I will have') is set between two negatives ('You had not, and cannot hold for long'). This is the rhythm and balance of life's experience. Real as we are within ourselves, we are also 'up against' all that is real outside ourselves. We are set between differences—both parts of reality as it seems to us—and must accept it so, or live by our invention, enemies of the law. We must agree to differ, if we are to agree with life. This is the keynote of endurance: to accept reality as it is NOW, which is not, on the whole, what I want. To suffer pain and fools, gladly (and still feel hurt): anger, tolerantly: coldness, warmly: heat, coolly: darkness, lightly: anxiety patiently: is to find life REAL NOW.

It is quite obvious, however, that we need not do so and often do not do so. We do not accept life as it is, but aggressively invent another pattern of our own, which pleases us better. This world of our invention (phantasy as an escape from fact) then becomes also real, because we have made it so. We organize it, buttress it, enforce it, and insist agressively that others must conform to it also. This is something much better than the truth, and we are 'on a good thing': or so we hope. The good is better

than the true, and Morality takes the place of Reality, because for us it seems better that it should do so.

From the point of view of the definition which I have given of 'Reality' ('that which is NOW becoming, in these circumstances, as it seems to me'), Morality is that which is assumed to be real *because it is preferable*. It is a false assumption, a system adopted for the purpose of convenience. It is a matter of social or personal custom. It is a way of behaviour about reality, an attitude to life, a code or system of rights and wrongs, that obeys the implied dictatorship of 'ought to be' in preference to 'is'. It urgently insists upon an instant change and is therefore negative about and destructive towards the state of things as they are now. It turns the wheels of life by outward interference, instead of by inward growth. The law is administered from outside, as code or dogma, instead of from inside, by the discipline of accepted fact.

The inward representative of this external code is one kind of 'conscience', which is the voice of custom and convention, ruling from the seat of dictatorship in consciousness. It is aggressive, interfering, ruthless and destructive, because it assumes that the 'Good' is better than the 'True' and

therefore OUGHT immediately to take its place. This conscience is not really mine, except in so far as I have assumed or become identified with the voice of some external authority. This aspect of conscience, therefore, belongs to society and not to the individual. It is a convenient 'good' assumption against the inconvenience of the threatening truth.

There is another aspect of conscience, however, which is quite different from this aggressive form of external dictatorship. It is really mine, because it is the truth about me. It is a 'still small voice' which tells me to be true to myself in spite of come what may. It is my truth, not society's: my voice, not authority's: my law, not any other from outside myself that has become defensively and aggressively self-imposed. It is what I really 'owe to myself', not what I feel I ought to owe to any other. It is, however, also essentially social, because each self is but a part of its community. These two aspects of conscience are like negative and positive, respectively, and illustrate the two aspects of everything which must be clearly separated before we can achieve a better understanding.

The interest of the physician in the problem of morality and conscience is a very practical one,

because he is frequently faced with patients who are sick because of an error here. Patients come for treatment because their attitude to life is wrong. Their morality seems right to them, but their conscience is in conflict with their truth. For their health's sake, the attitude of the true healer is to accept their version of reality, because it seems to be true to them now, in the process of their becoming. If he can show the truth to them in its relationship with their past experience, so that they can accept it, then change will follow and what once seemed true will not be true for them any longer. The doctor as teacher is therefore not aggressive accordint to his morality, but only an illuminator according to their reality. He simply says 'Let's see!' He seeks to show the way of positive acceptance of what has been and is. He teaches a way of illumination and endurance, upon which healing follows.

The following two examples show how an unhealthy morality can be acquired from early experience. A small boy, aged four, during his first day at school, sat next to another boy who had to be beaten (because of the morality of his schoolmaster) in front of the whole class. But this four-year-old had had no previous experience

of school, and he returned home with the idea fixed in his mind that, as he had that morning sat next to the boy who was beaten, it would be his turn to suffer the same penalty in the afternoon. So he told his father he was not going back to school, which, from his point of view, was quite understandable. At this point the father's morality entered into the situation: 'Of course you are going back to school!' So he set about enforcing his command by taking him forthwith. The small boy cried and struggled, and the father, recognizing that this was going to be too difficult, hailed a passing cab and put him into it. The boy continued to protest, so the father said as they passed a horse-trough: 'If you go on making such a fuss, I will put you in that horse-trough and drown you!' (The father's morality is quite simple to understand. His mind was working something like this: 'This boy must face the facts, he is too soft, I must be stern with him. He ought to go back to school. It is right for him to go back to school, and go back to school he shall'—and so he did!) The boy was a very brilliant little artist even then, extremely sensitive and imaginative, but full of fear and feeling. Subsequently his art developed in rather a curious way. He did not accept (i.e. absorb

and digest for himself) his father's morality; he acquired it wholesale and identified himself with it, externally. Everything that anybody had done before he came along was always wrong, and everything that he did himself was liable to be destroyed because he did not approve of it. That was the way in which his morality developed, as a result of his experience of what his father had felt he ought to do. He became extremely critical and offensively iconoclastic, which was a very difficult and disheartening morality to live up to. His life and his art were spoilt by his morality.

Here is another example of the dangers of an enforced morality. A mother had a baby and, of course, babies 'ought' to be clean. They ought not to wet their nappies, and this mother said: 'This baby, being mine, must be good, and so she shall not wet her nappy.' Being a woman of strong character and very intense morality, she had made up her mind, and within five months the baby did not wet her nappy. Morality had won. But the effect on the child was more disastrous than it is possible to imagine, because as that mother went on exercising her morality, so the child went on exercising her independence, which was quite another kind of

morality. She became a very embittered rebel, rebellion being one form of self-defence. But as her entire life was occupied in rebellious self-defence, it was spent on something other than living. She lived in a state of dis-ease.

Necessary as it was to establish her right to live, it must be clearly realized that her rebellion was not effective in gaining for her a state of independence. All she got out of it was a state of 'negative suggestibility', or moralized defensive negativeness. Everything she felt she ought to do, she felt she could not do. Her life was both torn and clamped between these two compulsions of her inward and outward morality. She could not live, because she could only be negative about living: her only 'will' was 'won't'. Other rebels may be more successful in their fight for freedom, if, being negative about the law of others (I won't), they can still retain a positive attitude towards the law of themselves (I will). Positive rebels can thus remould society in spite of their unconventional conduct. In both the cases that I have mentioned, however, these people were patients because they were negative rebels, even against themselves. It was not their rebellion that was their undoing, but their negativeness. They

could not accept enough to make life worth living, because they could not accept that first aggressively imposed morality.

Now what is the purpose of a morality? It is both a convenience and a convention. The first important (and very suspicious) thing to notice about a morality is that it gives the person who imposes it something that he wants (i.e. it is a convenience). The second thing to notice is that it sanctions his possession of what he wants (i.e. it is a convention). 'This is good. I am good. That is good!' and there is the basis of our morality. But is a morality something trustworthy, is it always to be regarded as good and reliable? Or is it always suspect? If it is suspect, then what is our criterion to be, so that we can say: 'This morality is good, or bad?'

I will suggest now what I regard as the answer, so that we can work it out as we go along. I do not believe that morality and immorality are in themselves any criterion at all, for there are bad and good moralities, and bad and good immoralities. The criterion as to whether this morality (or immorality) is good or not, depends upon whether it bows to truth, submitting to it and accepting the law of reality. If it accepts, then it is good, but if it

rejects, then it is bad. That is, a good morality is one that accepts what is true, accepting reality and submitting to the law of things as they are NOW. Truth, the law, and that reality which is not what I want, we can group together, recognizing in each an aspect of the law which is too often left out, namely, the reality of Time. For morality is a 'fixer', but truth and reality are always moving in Time. That morality which accepts the law and the moving of the law, is a good morality, because it accepts reality. In short, morality is good only so far as it is the same as, and moves with, reality.

Now to pursue the argument in more detail. What makes a morality? Motive makes everything move and it is a motive which makes morality. The dynamic wish 'I want' is the source of every movement, whether of morality or immorality. But perhaps you will say: 'Morality is not what I want: morality comes in when somebody else says to me, "You ought," but I do not want to.' Yes, it is true enough that morality may not be my idea of what is good for me. But if somebody says to me 'You ought' to do something, what they mean is they would like me to, they want me to, and it would be convenient for them if I did. So although that

'ought' may not be what I want, because it is a big 'No!' against my little 'Yes!', it is certainly what somebody else wants, and their morality is what they want me to do for them. Therefore there is liable to be some argument between these conflicting moralities, as in fact in actual practice there very often is. Whose morality will win the victory? The answer is on the side of the big battalions, for supposing I am some one who is very big, like a parent or teacher, and the other one is some one very small like a child, then there is considerable emphasis on the superior power of my morality. Since the child wants to feel safe and loved, if I say 'ought' and 'I won't love you if you don't', then the child is likely to be a very ready convert to my morality, because it seems as if it is going to pay. The child will buy us off if it can, because it is afraid of us. But it is not thereby necessarily a convert to what is true, because our morality may not be its reality; it is not yet ready for it.

Then how much respect should we pay to a morality, to this code, custom, convention and way of getting something that we want? There are so many of these attitudes towards life. What should we do, for instance, about the morality of the crying

child, who kicks, howls and makes such a fuss on the floor? What does this child say in effect? 'It is not fair: you are not being good to me. You ought to give me what I want. You ought . . . you ought. . .' and wherever we find this word 'ought' coming in, there we find a morality. This child is trying to get something and to hold it and have it justified. It therefore has its own morality although we may not approve of it.

Mental disorder and social maladjustment of all kinds are packed with evidence of this aggressive kind of morality. 'I ought to do this', 'You ought to do that', but all such 'oughty' assumptions are very questionable indeed. There are so many of these adaptive patterns of behaviour, that repeat themselves as moral hypotheses to determine the general nature of our attitude towards life.

All behaviour, whether socially good or bad, is determined by its own morality, which in itself is no safeguard for other than some immediate personal advantage of an egotistic kind. For example, burglars undoubtedly have a morality. They have a grudge against society and feel it 'ought' to give them what they want. Then if it does not, they feel they 'ought' to take it. When he steals I believe that the

burglar feels that he is justified, that he has an 'ought' of his own on his side, although at the same time he may also have another morality in abeyance, to appear later with apologies on conviction. Similarly, the liar feels that he is right to lie in the circumstances. After a crash, each motorist is sure that the other ought to have behaved differently. It is a habit and sign of a morality to be thus ready ever to find fault and to apportion blame.

All delinquents who are out to take what they can when they want it, will try to justify themselves by a morality, for we must all defend ourselves as best we can. But there are so many ways of getting what we want and trying to hold it, especially if it is not there. Where there are so many of these possible moralities, the trouble is to choose which one and if possible to avoid conflict, so that our moralities agree. The great agreement is that they have the same function, which is to get something, to grasp it and to hold it against all comers. It is for this reason that I suggest that all moralities are suspect, and that they need a very critical examination and the application of some criterion from beyond that of any personal motive. But this does not mean that they are not therefore to be treated

with respect, for all moralities (criminal, neurotic or otherwise), and all attitudes towards life, must be treated with respect because they are always true for some one, if not for you and me. It seems to me to be very important to admit that all moralities, even the worst of them, are essentially respectable, even if we do not entirely agree with them.

Now to turn to the 'good', the 'right' and the word 'ought'. It is curious how, from our infancy, we absorb the idea that, if anything is 'good', there is no more to be said about it and it requires no further criticism. But what does this word 'good really mean to us? Let us consider some examples. 'Good news'—that is something 'good' and pleasing for us. In schoolboy slang, So-and-so is a 'good man' or a 'good chap', but I suspect that the 'good man' gives me what I want. 'Good humour' is certainly something pleasant. 'Good egg', 'good boy' or good anything . . . they all have a certain quality of personal satisfaction about them, but what may be 'good' for you may quite definitely be 'bad' for me. 'The weather has been good to-day.' Well, you may have been pleased with it: but not I, if I happen to be a farmer who wants rain. If I 'make good' then things will certainly turn out well for me.

That is all very well and pleasing—except perhaps a 'good' man, for if we put his goodness into inverted commas, there is only one man who is sure to be pleased, and that is himself, the hard self-righteous old egotist, and perhaps a few others who share his moral kidney.

Does 'goodness' really equal 'pleasure', and is goodness always exactly what I want? If so it is about time that we were suspicious, for it looks like a way of having our cake and eating it too! But the same suggestion of something being nice for me is also true of the word 'right'. 'All right, I agree.' 'That's right, splendid.' The highest compliment that we can pay to our enjoyment is to say that we have had 'A right good time'. That is a very pleasant time indeed. 'I am right and you are wrong': well, what could be better for me than that? The mother says to the child, and so rightly (but self-righteously): 'You ought not to be naughty, you ought to be good. I shall not be pleased with you unless you are good.' She does not notice the flaw in her argument. 'You ought to be tidy . . . you ought to be kind . . . you ought to be punctual . . . and everything else which pleases me and suits my convenience, which is my convention of morality.' Nor does she always notice

the good sense of what seems right to the child, who says to the mother, also quite rightly: 'You ought to love me and you ought to be good to me, and you ought to give me all I want when I ask for it, if not before!'

All this is so good, so right and 'oughty', but it sounds desperately selfish and bargain-hunting, as if everybody is in a great hurry to get something nice and hold it fast and fixed! But that is quite true, they usually are, though they do not wish to notice the fact. But if we admit it, we also admit that mind has devised a very good method in this morality, so that it can be sure at the same time to have, to hold and to justify.

When once we have learned to become suspicious of morality, we feel even more suspicious of it when we turn the pages of History. Is it not this bad egotistical morality which makes war possible, which gets into religion and is responsible for the worst forms of cruelty, justified because they are 'right' and 'good', so that someone 'ought' to suffer? Wars have always been 'Holy' wars on both sides, or no one would fight. In this battle of bad moralities both sides are always right. This aggressive attitude about morality is the enemy of all peaceful

citizenship, whether it be in the nursery, in the school, or in society, because it is out not only to grab but also to justify its grabbing. It is bad because it does not accept the reality of things as they are, but says that they are something else, or if not they ought to be.

We seem to be very dependent upon some form of morality, but why do we need it so badly? Why cannot we do without it? Well, life is difficult, and fear is one of the facts in life that we do not like to face. The relationship of child to environment, child to society, is the relationship of the very small to the large, the very weak to the strong. A morality would be a very useful tool to live with, if it could act not only as a buffer for our fears, but also as a means of getting what we want and do not feel strong enough to get for ourselves. 'I feel so small, you seem so large. I want so much, I get so little. I cannot bear it!' And so I devise a code, a system, an 'attitude towards life', a false assumption, a grabbing and its justification, and call it my morality. In this way things 'ought' to be as I wish, and all is well. Anxiety is thus eased by our moralized inventiveness.

The criterion then, in regard to all morality, is as to whether it accepts things as they are, or invents

both its own method of escape and a sense of achievement at the same time. Of course we all want pleasure. Of course we all want what we want when we want it. We want what is good for us, and we do not want what is bad for us. Above all we do not want pain. But reality which is life, is both pleasure and pain. So how can we have the pleasure and reject the pain? It looks as if this is where morality comes in, to do a little useful trickery for us. If we can, we will adopt this selective attitude towards life, rejecting it as a whole and only picking out the pleasant plums. We will reject life as a source of potential pain, taking our pleasure and protecting ourselves as best we can, while at the same time devising our justification under the guise of a morality. The subtlety of mind and our infinite capacity for self-deception is quite equal to that trick and getting away with it, though not with complete satisfaction, because it does not always work. However, the fact remains that we all want the best at the least cost. We all want the best seats and some one else has them. So we will perhaps deceive ourselves with a morality, to make us feel more comfortable and then justify our soft assumption.

So much for life according to the pleasure prin-

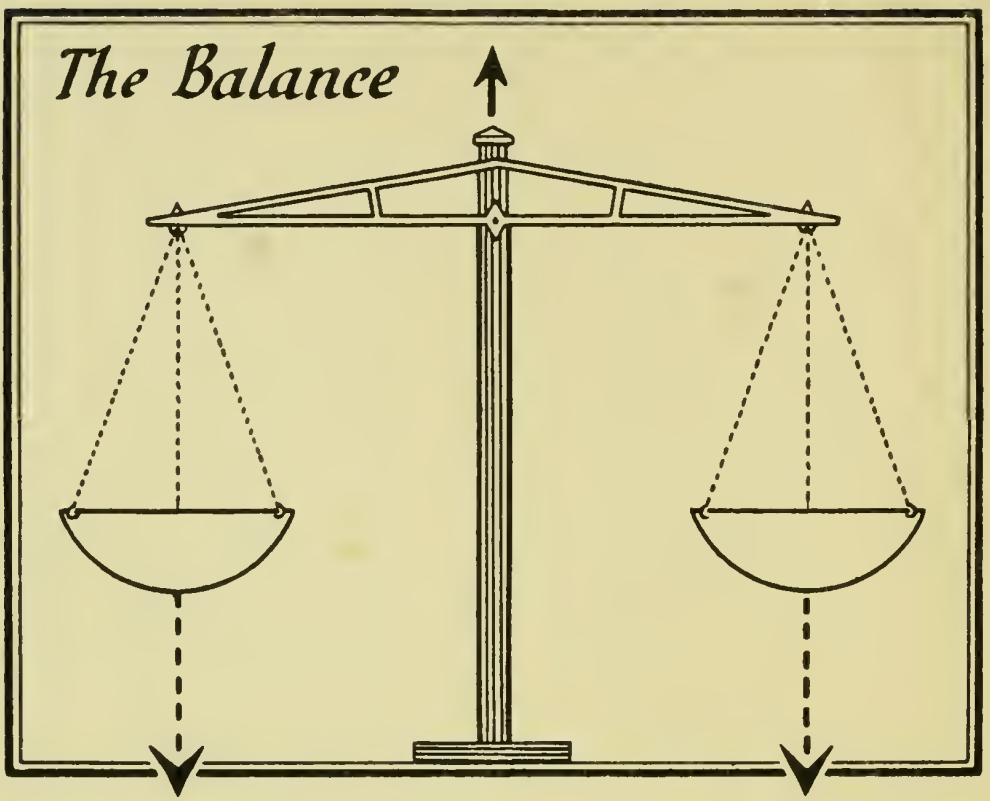
ciple of the great unweaned, with its justifying morality. Let us now consider the difference of a weaned attitude towards reality. I want to define further what I mean by the 'whole' (acceptive) and the 'partial' (selective-rejective) attitudes towards life. The first takes life as a whole and is adjusted to reality to accept it as it comes, both pleasure and pain. The partial attitude towards life, on the other hand, is selective towards pleasure and rejective towards pain. It is both pleasure-seeking and pain-fleeing. To define what I mean with regard to these two attitudes, I use the words 'love' and 'like', because so many people are inclined to regard 'love' as if it is only an intensified form of 'like'. But surely the word 'love' then loses the most important part of its meaning, because the essential quality of love is that it is prepared to accept what it does *not* like, i.e. to accept reality as a whole. The evidence of our love for a person is that we can accept the pain their faults may bring. I would extend this same idea further and say that happiness is not intensified pleasure. It also is a whole word, and is the measure of our capacity to live in such a way as to accept sorrow, which happiness includes and with which it is interwoven in its very nature.

Here in the form of a balance is a simple diagram to show the two part-words which are related in the antithesis of balanced couples, and the whole word which includes them both in the middle way, such as like-dislike (included in love), pleasure-pain (included in enjoyment), and joy-sorrow (included in happiness). (See Diagram I, page 50.)

The columns on either side represent the partial (selective-rejective) attitude towards life, the one in the middle the whole (acceptive) attitude. In other words, the outer columns are those associated with a bad morality, but the central one represents that 'wholesome' (or 'holy') way of living that is adjusted towards reality and its acceptance as a whole, without rejection of its pain or undue emphasis upon its pleasure.

'Responsiveness' is an important key-word in this connection, standing between the opposing couple of 'responsibility' and 'irresponsibility'. Responsibility assumes the right to change experience according to desire; but the important question is, have we the right to interfere as often as we do? Irresponsibility gives it up as a bad job, saying 'I don't care'. But responsiveness suffers the truth as gladly as may be, and acts, if necessary, afterwards.

DIAGRAM 1



Part Words	*Whole Words*	*Part Words*
Like	Love	Dislike (or hate)
Pleasure	Enjoyment (joy)	Pain
Joy	Happiness	Sorrow
Good	True	Bad
Nice	Real	Nasty
Well	Whole (healed)	Ill
Morality	Reality	Immorality
Responsibility	Responsiveness	Irresponsibility

From the point of view of the child, the heaven and the haven of life is to be found in its mother's arms. 'I want this pleasure, I want to avoid that pain. I want my mother to have and to hold me in safety and to justify me against all comers.' That is what we want as children, and perhaps for a while if we are lucky we may have it. But, fortunately or unfortunately, it is not like our subsequent experience of the reality of life. It is the beginning, but it is not the end, and it is between these two that somewhere we must suffer the experience of 'weaning'.

Weaning is the acceptance of a loss. Its psychological aspect runs parallel to the physical loss of the breast, but is of much deeper significance, because it includes the whole attitude to the problem of 'loss'. If we feel that 'I must have it' or 'I can't bear it', then, psychologically, of whatever age, we are still unweaned. But it is very important to recognize that this apparent loss of childish privilege is not by any means a bad bargain, for even if we do lose one thing, we have the advantage of gaining something else. It is only one example of the great paradox of 'gaining by losing'. We can even want to be weaned, because we feel that by

losing this we may gain that which matters more to us. We are all business-like at heart. We do not give up anything for nothing, and we are always in search of a good bargain and out to get a bit more. So when we accept our weaning, we are giving something up because we feel that we are getting something more and therefore we are prepared to follow the weaning path. But it is not always an easy lesson, particularly as it is taught by some nursery moralists. If we compare the child-to-mother relationship with the Garden of Eden, then weaning is being turned out. It is Paradise Lost, and we have to go round a full circle of toil and pain before there is any chance of Paradise being regained. What then shall we do? Shall we try to get back, storming the gates of Paradise until we are allowed to return to that lovely child-to-mother relationship? Or perhaps we need never even admit that we have lost it, assuming that everything we dislike is not there? Which shall it be, acceptance or rejection, advance or escape?

The escapologist (to use a word with a meaning which we can apply to these people who belong to the great rejecters), says: 'I must have what I want, I cannot bear to lose it.' And so he develops a

capacity to fake facts (which is to reject them), instead of to face them (which is their acceptance). In the subtlety of his mind he then creates another Garden of Eden, where all is good and pleasant, or if not, it ought to be. He makes an immediate Heaven of his own morality. In his mind he does not accept reality but develops in its stead a bad morality of rejection, a short-cut to things as they are not, but as he would wish them to be.

We are face to face with life and with that reality which is 'not what I want'. We are born to suffer the whole world of experience, which includes the two opposites of pleasure/pain and good/bad. The test of our ability to accept reality is in the quality of our patience, adaptability, and capacity to accept things as they are, including the reality of suffering, although we want them otherwise. Note how we have changed the meaning of this word 'suffer', as if it only means bearing pain. But originally it meant accept, allow, undergo, or carry the load, as in the sense of 'Suffer fools gladly'.

To define this 'I' which I can only know as 'me' we may say 'I am by, what I can accept. I am, by my capacity to suffer'. It is the presence of this negative, 'I have NOT what I want', 'I do NOT

want things as they are', that makes the opportunity for inner growth. Those who are impatient, who must-be now what they feel they ought to be, who must-have now what they want to have, can deceive themselves by a false assumption into a false satisfaction, 'I AM what I ought to be.' That is pleasant but it is not true. 'I am NOT what I ought to be.' That may seem unpleasant but it is true, and that is where the opportunity for growth and movement comes in. For if I am what I ought to be, then I am fixed and finished, and there is no more to be said or done for me. It is only if I am NOT what I ought to be that I can grow and be something other than the false mask of a mere moral assumption.

What is this reality which I am asked to accept? I suggest that there are two aspects of reality, namely, the form and the meaning. 'Things are not what they seem', even in nursery and school, and the limited matter-realists, the mechanists and rationalists, see the matter but not the meaning. They see nothing but what they can immediately measure. So what does 'it' all mean? What is the force behind the form? What is the spirit of the matter? At this point we can choose between one

of two attitudes (or moralities, if you like). We can either be literal, assuming that everything really is exactly as it appears to be and only that; or we can be interpretative, in which case we may assume that nothing is really *only* what it appears to be, because it also means something else inside. If we choose to adopt the former standpoint, we shall be amongst many who regard themselves as scientists, though their sense is arbitrarily limited to a materialistic point of view, with the necessary exclusion of much, if not all, of the deeper meaning. But if we choose to prefer the latter hypothesis, regarding the force which moves it as being more important than the form of the thing which is moved before our eyes, the spirit as of more value than the matter of form which the spirit takes, and the meaning as more than the means, then we may regard mind, like matter, as a mask and a morality. It is a lesser means towards a larger end. It is a system, a code, or a convention, a useful thing as a means to an end, but never rightly to be regarded either as all, or as an end in itself. Therefore if our weaning is ever to be complete, we must accept a state of separation from all our 'bodies' (i.e. sensation, feelings, thoughts, and highest intuitions). These are all only

forms and frameworks, conditions, and conventions, through which Life moves towards us.

Between real 'I' and real 'it' (the spirit of the matter), I suggest, therefore, that there are two bridges, material 'me' and material 'it'. These are both the means and the medium by which we may span this gulf and find its meaning. By that reality which I defined as 'things as they are', I meant not only the form, but also the meaning of things as they are. Within the reality of form is the inner reality of meaning, and of neither can we ever be sure that they are as we would choose if we could but have our way. There are these two material 'moralities' of mind (me) and matter (it), and the meaning of their relationship is the spirit of the adventure and the movement of life. We do not know what it all may mean, but surely that is why we are interested, and why life is like a voyage of discovery that can never wholly end. Acceptance is the attitude of interest and wonder towards it all, that would not interfere although it recognizes that reality is not wholly as we want it to be, but is content to feel: 'Well, be it so. Let's see more.'

'The Law', which is the inner meaning of reality hidden within the mask of the appearance of things,

is a matter of great interest to us all. What do they mean at heart, these things as they are? Surely we need to know more about this Law? Is it not in fact the object of all our search, whether by the scientific or any other method? It is a moving law, because 'things as they are' are moving. It is no fixed morality. It is to this moving law of things as they are, and the meaning of things as they are, that I want the criterion of acceptance or rejection to be applied. With regard to this or any other law, we can reject it, either by some method of interference or by ignoring it altogether. We can be moral or immoral, but in either case we may be rejecting the Law of reality by not accepting things as they are, and moving as they are. If we do adopt this negatively moralistic attitude, I suggest that our motive is not in fact one of high moral endeavour, but of impatient egotism. 'I want-and-must-have' is parading under the thin disguise of 'I ought to have' and the moral assumption of impatient self-righteousness.

But what if things as they are should be wrong? What are we to do then? The answer is 'Accept the law: and move with it in time if you can.' If the reality problem is some child of whose conduct we disapprove, or who we feel ought to be different,

the criterion of conduct is the same. Do not try to obtain immediate change by drastic interference. Accept the law as it is now, and stay the 'same side of the plate' as the child, to move with it in time. Perhaps somebody may object: 'But if you don't do something to this child, and just ignore it, nothing will happen.' But there we have the two opposite points of view, interfere or ignore, where neither will accept. I am not suggesting that we should do either, but that we should accept this child as it is now, and move with it. Morality, interfering, and ignoring, are all part of an impatient rejection of the law of things as they are. But love (which is the meaning of acceptance) need never thus insist upon change, simply because it does in time effect it.

Again I want to illustrate my arguments by means of a diagram. This time, it is like a graph (p. 60), in which the thick curved line is the line of development in Time (REALITY), the height gained from the horizontal is GROWTH (or goodness, if you like) and the horizontal line is YEARS. At the age of three, we will say, mother and father begin seriously to disapprove of this child, and with a good deal of co-operation from a nurse, or older brothers and sisters, the atmosphere of disapproval becomes in-

tense. To those others it is quite plain what that child 'ought' to do. Because it is not good enough to please, therefore it ought to be better. Surely nothing but the best is good enough, and so it ought to jump immediately to a level of adult behaviour that is more agreeable to its 'moral' superiors, i.e. the authorities that rule in the nursery and domestic circle. These nursery authorities have their own morality, and this child must obey them now and must be just like they are. (In effect they say 'Hi! Come here at once!') It is a 'bad' child if it stays at the three-year-old stage, and it is a 'good' child if it does what it is told and jumps to the point of behaving as if it were more adult than it is. And so they make the great assumption: this child is now a 'good' child, fixed for good.

But we can see that the child's morality (B) is now balanced by its immorality (A). We now have not one child but two children, the Oh-so-good shell and the Oh-so-bad chicken: but by enforcing our morality we have made it so. It was not there until we started enforcing upon the child an artificial standard which did not yet belong to it. We have made a marvellous morality and there is much advantage for all concerned in this 'oughty'

DIAGRAM 2

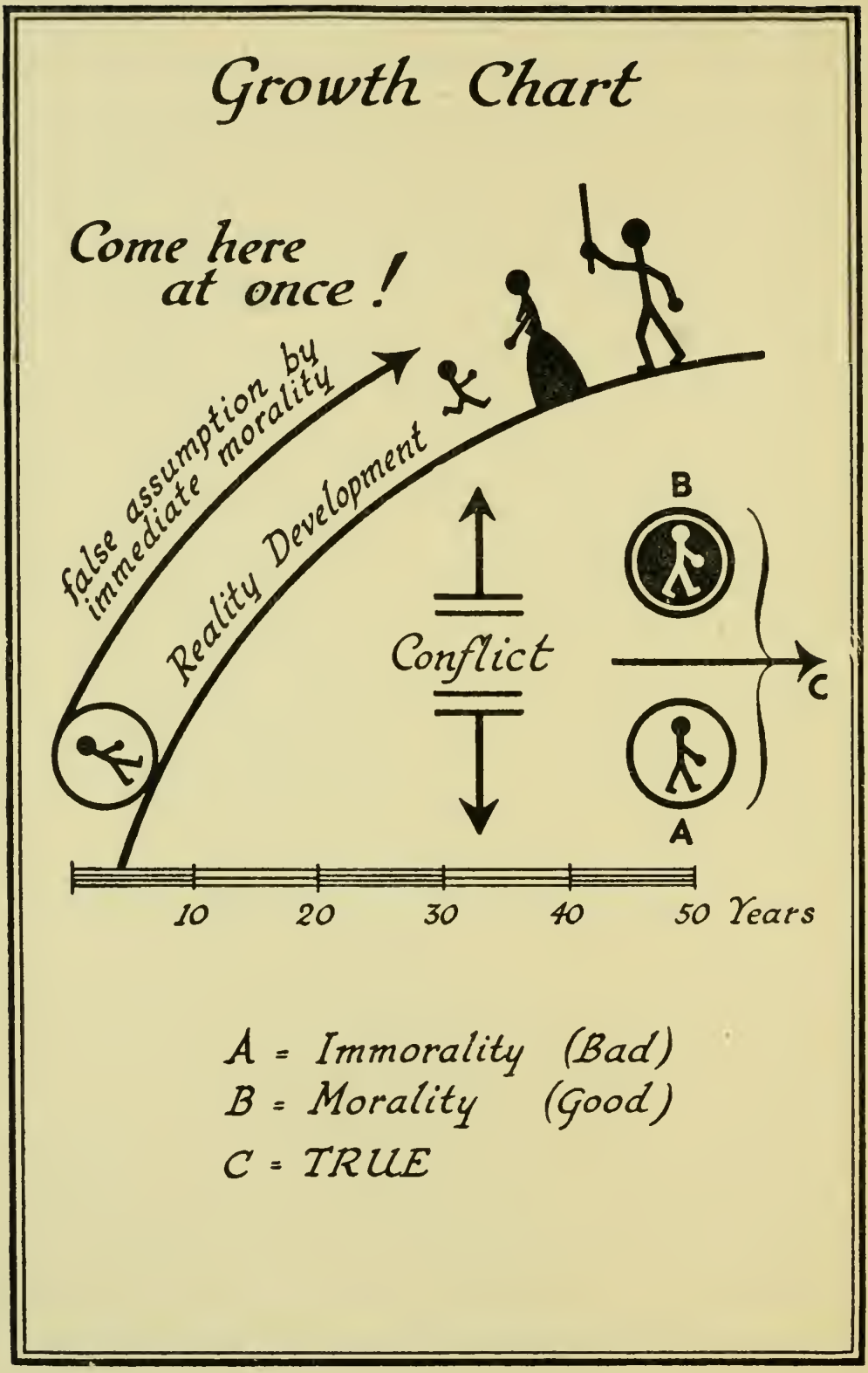
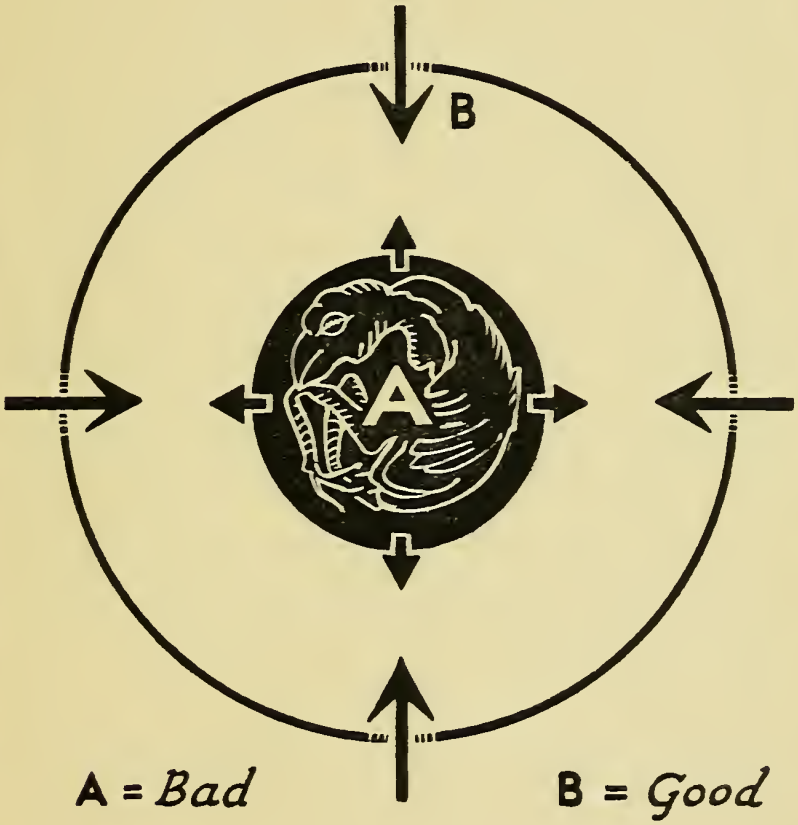

Growth Chart
Come here at once!
false assumption by immediate morality
Reality Development
Conflict
B
C
A
10
20
30
40
50 Years
A = Immorality (Bad)
B = Morality (Good)
C = TRUE

DIAGRAM 3

The Good Shell and the Bad Chicken



Of these two selves –
which is the true one ?

assumption. It is a very good policy which gets us lots of marks and prizes, but unfortunately it is not true.

But now there is not only a fixed morality to obey, there is also an equally fixed immorality. The child cannot grow, for we have stopped anything so moving as that. The growth process is finished, the child is in a vice (compare both meanings of the word), or in a 'fixation', and we have made within the child a conflict between these two forces, pulling in opposite directions. Both mind and character are now dualistic systems divided within themselves, with morality on the one hand and immorality on the other. God and Devil are in battle joined. But we have made it so, by the false assumption of our impatient egotism, although it was all in the name of a 'good' morality.

Now what are we going to do? Let us think it out this time with fuller patience and deeper understanding. Earlier in its life somebody has done this to the child and the child is now ours to teach, with results that are not entirely satisfactory. What has created this problem? An attitude of rejection. What then is going to cure it? An attitude of acceptance. And so we have to learn to stand in the middle (C),

between the morality and immorality, and to extend one hand to each and to accept each, because they are both true for the child. We have to take them both and not to say 'I will have this but not that'. Instead, we have to say 'Yes, I will have them both, for both are true for this child now.' Thus by standing as the mediator in the middle way between these two opposites and accepting them both, we can bring this child back to truth, to life, to movement, to reality and to normal growth.

I hope nothing I have said will lead me to be regarded as being anything but a disciplinarian. I am a stern sergeant-major as far as life is concerned. I believe that we should have nothing less than absolute obedience for the Law of Life, the law that is not your law, nor my law, but the law of all the facts as we can ascertain them, as they are presented to us at any particular time. But the only discipline for which I can see any use is the teaching of acceptance, which is submission to the fulfilment of the law. This has to take the place of both morality and immorality, of interference and indifference.

I believe that this attitude of acceptance is dynamic in the right way, but not in the wrong. It is the true optimism of the way of growth by effort through

time. Since it makes no false assumptions, it pays no price of reaction and disillusion. It is the way of suffering, the way of forgiveness and the way of all spiritual growth towards the light of truth. A bad morality is a short cut to disaster and it is the mask of a false friend. In this case the 'good' is the enemy of the 'better'. That which is better than the good is the truth as it is set before us in reality, NOW, for our acceptance.

Chapter II

LAW AND THE CHILD

My law, your law, and THE Law. Motive, movement, and rhythm. Positive (energy) and negative (load). The spiral. The fallacy of Hope. Faith, false and true. The inner 'I' and outer 'Me'. The timeless omnipotence of dictatorship. Masturbation and depression. Fear and phantasy. Meanings of phantasy, imagination, and play. The space of Time. Jumping to conclusions. Identification and hysteria. David and Goliath. Weakness and humility

To the child, Desire is Law. 'I want' must have satisfaction, it seems, until we are weaned to accept a better discipline and have become more capable of enduring disappointment. Wherever Desire is Law, it will discover some means of satisfaction in one way or another. If it must be satisfied and yet cannot be satisfied by Reality (which it is hard, sometimes, to achieve), then it must be satisfied by a morality. With the aid of a morality, 'I ought' to have what 'I want', and so my wish is justified and can become my law.

So far, so good. To all children, young and old,

their law is very simple: 'I want—I want—I want. My goodness, how I want. I must-have-what-I-want. In fact, I ought-to-have-it-NOW!' But there are so many of these unweaned children shouting their wills into a weary world: so many laws, so many oughts, so many moralities. There is MY LAW, which is what I want: YOUR LAW, which is what you want: and THE LAW, which probably nobody wants. Amidst this discordant clash of motives, who wins?

Let us consider the general problem of movement, and transfer our thoughts from the child who wants to move, to the symbolism of the motive power of the steam inside a boiler. The positive force of the steam is up against the negative restraint of the boiler which surrounds it. 'I want to move, I want to get out,' says the steam, and perhaps it finds a crack somewhere, or a loose safety-valve through which it is able to blow off steam. But let us follow the steam through the hole into the pipe which leads down into the cylinder. The steam says 'I want to move', and it finds it can, until it comes up against the piston-head in the cylinder. Then the steam says 'I want it now', but the piston replies 'Oh, no, you can't'. 'I want it now—but no, you can't,—I want

it now—but no, you can't.' It is with this alternate rhythm of 'Yes' and 'No' that the train is made to move. It would not move at all if the steam only blew off through any hole in the boiler. It only moves when the power picks up the load, and it is this picking up of the negative that gets the work done. It is not enough merely to start the engine of the car while it is in the garage, and then step on the accelerator. This procedure makes a lot of noise, but nothing else happens until we let in the clutch, which picks up the load and so balances the positive force of the engine with the negative weight of the car. Then we can move, and it is through this accepted negative that the work gets done.

But in the beginning children are not designed to carry much of a load, and it is by the process of a gradual weaning that they are enabled to pick up the load of life and to accept the negative of reality. It should be done gently, just as we let the clutch of the car take up the load by degrees. The child says in effect: 'I want to move: I want to grow: I will take some load, but do not give me more load than I can bear, or I shall say "I can't bear it".'

If my law is 'I want', your law is what you want, and it is doubtful whether you are really much more

weaned than I am! There is so much unnecessary argument and interference between the unweaned adult, parent or teacher, and the unweaned child. You want . . . you want . . . you want . . . and that is very liable to interfere with what I want. You say I ought to be good or you will not be pleased with me. You say, 'Do it to please me'. You say I make you cross. If I make you cross you are angry, you are irritable, you blow off steam, you show bad temper, and what does it mean? This irritability and bad temper is evidence of an unweaned state: 'I want it now, I must have it now. If you are not what I like now then I am angry with you.' But the child is very easily afraid and does not want the adult to be angry. The child wants to be loved, and it is probably mainly for this reason he wants to be good. The child wants to accept your morality in order to please you. 'I will be good to please you . . . to please me: so I will adopt your law and make it my law because I want to, because in that way lies my movement and freedom, or so it seems to me.'

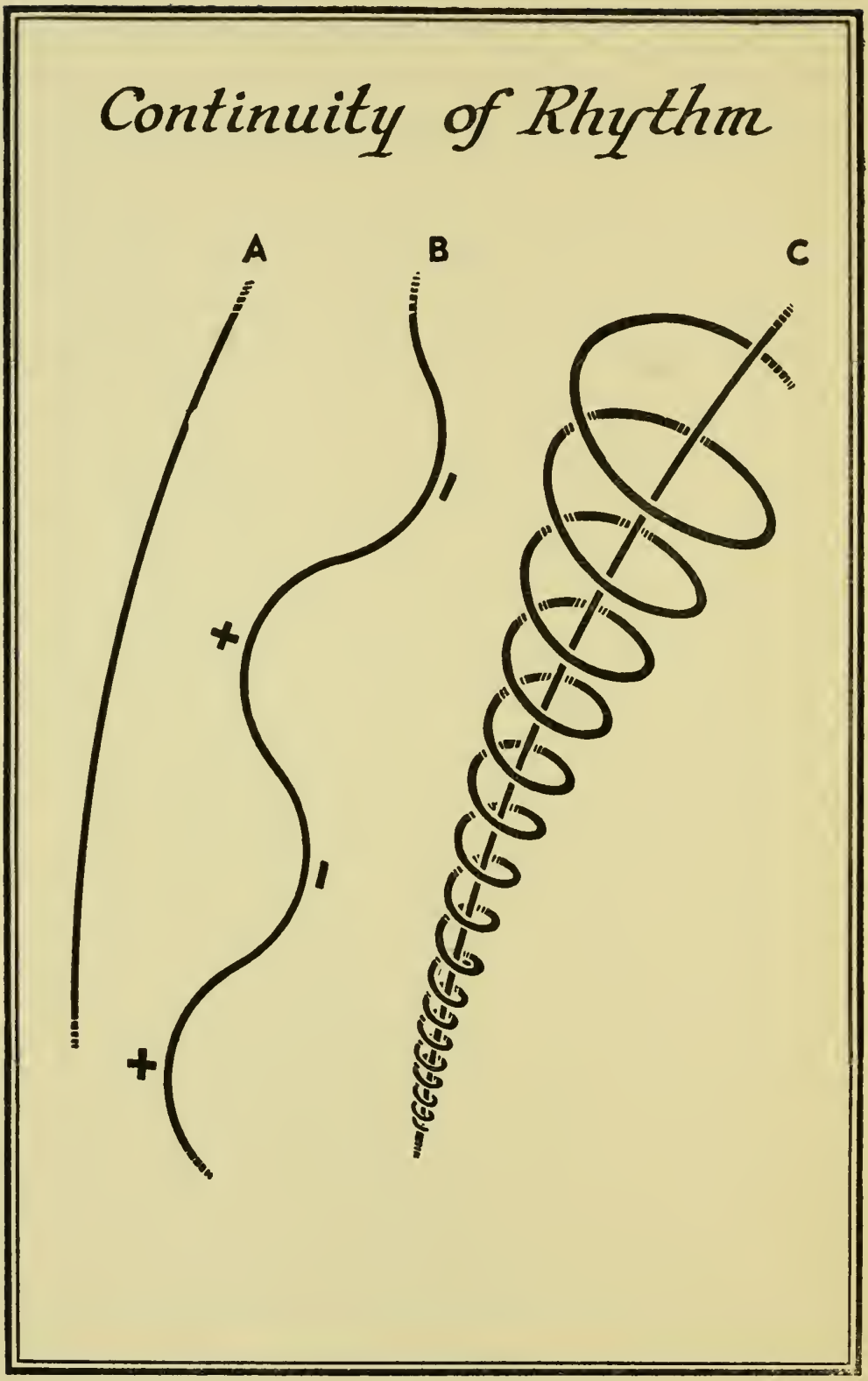
There are these two laws, my law and your law, I want and you want. But the third aspect of this problem of Law is much more important. I do not

only mean the social Law of the legal code, but the Law of Reality which says, 'You must . . . you must . . . you must.' This 'You must' of reality is something utterly impersonal, to which all personal law, if it is to be true, must subscribe. For this third and final arbiter is Reality, things as they are now, which is at any rate not entirely things as I want them to be.

Now I want to suggest what I regard as one or two important aspects of this law of Reality, and I propose to do so by the use of simple diagrams. They look rather like a modernistic description of reality in the abstract! The first line (A) with the plain continuous ascending curve is the one that I left you with at the end of the last chapter, the ascending grade of continuous growth. As a description of Reality it is very incomplete because Reality is a matter of rhythm (B), in which the positive and the negative recur in continuous change one from the other. Day and night, life and death, breathing and heart-beat, are all aspects of this primordial rhythm of plus and minus, the rhythm of the positive 'I want it now' and its negative 'You cannot have it'.

The next and more complicated diagram (C) changes from the two-dimensional wave-curve to

DIAGRAM 4



the three-dimensional spiral, which adds width to length and breadth. But in order to describe the completeness of Reality we want four dimensions, not three, so the line through the middle is introduced to represent Time. It is this diagram which I suggest as representing the simplest abstract concept of Reality, to show something in the nature of a spiral movement in Time, which includes the rhythm of the positive and the negative, that serial repetition which recurs as History repeats itself. Movement in Time is part of the Law.

Upon this moving chain of events we are launched at birth, and our view of the world soon recognizes that this reality is not what it ought to be, if it were going to obey our law. But it is not: for why should it be just what we want? However, we have hope, we have faith and we have trust that perhaps reality will at last obey our law. Our hope is to be disillusioned, our faith disappointed, and our misplaced trust will leave us in a very suspicious mood, because reality will not conform to our egotism, for it is not and never can be just what we want.

So as we wait for the impossible, it is not surprising we sometimes feel that life is not worth living. If anybody tells me, as my patients some-

times do, that life is not worth living, then I may be prepared to agree with them. For there are two conditions in which life really is not worth living. The first is if we are living according to the plan of 'I must have what I want now': for if we are, we shan't get it, so we shall find that life is not worth living. The second is if we are getting *nothing* that we want now: for if we are getting nothing that we want, of course life is not worth living. But somewhere between these two, of having all and having nothing, life is certainly worth 'being', although it is doubtful whether life is ever worth merely 'having'.

Never to give up hope is by no means so virtuous a state of mind as it might at first appear to be. For some of us the hope falsely lingers on that all will yet be well. If not in this world, we hope that at least in the next, we shall at last have all we want. And so we cry over our split milk, in the pathetic assumpsion that if we cry long enough it will jump back into the bottle again! But there is so great a danger in this kind of hope, that it would be much better if we were hopeless and had done with it, so that we could get on with the normal activities of life again. There is a freedom about hopelessness, a freedom that moves because it accepts reality and

does not waste time in a vain hope for something better. There is a fixedness about crying over spilt milk, with its hopeful anticipation of something that can never happen, that makes hope a great danger.

I had a patient who, when he was twenty-five years old, quarrelled with his father, and the old man being very revengeful (oughty) cut him out of his Will. The patient came to me when he was fifty, and I found that he was still hoping to be put back into the Will, though his father had been dead for twenty-five years! His life had been embittered ever since that event, which he certainly had not accepted, for he refused to earn an income for himself because he was so angry that he had not been given a fair share of the family spoils. He was depressed, he was hopeless, but he had never given up hoping that the impossible might happen.

Of course we should like to feel that we can trust each other, but in fact whom can we trust? We have all met these trusting people, but they are not very reliable, and when the obvious happens and they are let down, they are usually reduced to the lowest depths of self-pity, as the only available form of alternative satisfaction. They feel they ought to be able to trust you, that at last they have found a

really trustworthy person. But what do they mean? 'I hope that I have found in you a person whom I can trust *to give me what I want.*' If anybody offers to give you just what you want, then you can afford to be suspicious, for there is always a catch in it: they want something out of you! Alas for these too hopeful ones, there is always a price of disillusionment to be paid for this trusting attitude. They lay up a store of trouble for themselves when they anticipate that this world really is what they want and that we are going to prove it to them by being such nice, kind, people. This is all much too good to be true. Really we can only be sure of one thing, which is that we can trust another to get what he wants for himself if he can. But that is not going to make it any easier for us to get what we are wanting for ourselves.

So much for hope and trust; but what of the third of these doubtful virtues, faith? The definition of some people's faith might be put in this way: 'Belief that I shall get what I want in the end.' If I must-have-what I want, it is quite understandable that I should comfort myself with the belief that at least, if I am disappointed now, I shall surely get all that I want eventually!

But this compensatory belief in the overflowing benefits of Eternity looks very much like an unweaned attitude towards life. It is an attitude that wants all the pleasant and positive side of life at any rate eventually, if not now. It is not really prepared to take up the load of the negative and give up the desire altogether. This is the kind of false faith which, when anything goes wrong, has to find somebody to blame for it; but it is not the real faith of the attitude towards life which is weaned. Real faith is faith in spite of facts and not because of them. Real faith anticipates, expects and accepts the negative statement of the Law, which says that I shall not get what I want. The pain of not having is the 'bread and butter' part of any real faith, for I can have nothing at all and still have faith, because real faith does not depend upon having something that I want. It can never be lost by losing anything; it is more independent of all hope than that. The proof of this real faith is the way in which it takes its pain and accepts the negative. There is nothing it cannot bear. Real faith is not an unchangeable belief that I shall have what I want in the end. It is peace of mind amidst disaster, now.

Life is a battle and will not be just as we want

it. But since we are 'in for it', it is best that we should accept it as it is and take the plunge. However, it is easy instead to deceive ourselves by means of the many subtleties of mind. We can pretend to give ourselves what is not there, and then all we have to do is to believe in it, to create a system of morality, a faith, a code, to act as a blind and a buffer between us and the reality which is not what we want.

There is, however, something real in which we can trust. This is the inner and invisible aspect of reality, the inner 'I' that is masked within the husk of outer 'me'. But discovery and development of this inner 'I' takes time and what we want is to jump the time gap, and so to have what we want now. So inner 'I', which might mean most to us, becomes neglected, and anxious 'me' assumes impatient dictatorship instead. It takes matters into its own hands, because it cannot wait for them to grow. Aggressively, it asserts its rights, and claims that because this ought to be different, therefore it must change.

For all such uneasy dictators, this life is an anxious business. Delay means doubt, doubt means danger and danger means fear. We would like to have just

what we want now, when we ask for it, or slightly sooner. But we are in a space-time fix which spells our limit and our law, and we do not like that. We want to be Aladdin and have a magic lamp and a slave to do all the things for us that we cannot do for ourselves. We would like a magic carpet, or a fairy godmother, or at least an electric button or system of buttons, so that we only have to push something and we get what we want at once.

There are many people whose attitude towards life is of this button-pushing, lamp-rubbing kind. I want to put them all into one group and to apply to them the label of 'masturbation'. They are the timeless ones who are ordering immediate satisfaction for themselves, without waiting for it to grow in reality. They are like the proverbial ostrich, but the sand in which they hide their eyes is that of mind, with its false convictions and conventions, and all its subtleties of consciousness and rationalization. In other words, I would not regard masturbation as being merely a sexual problem, but as a reality problem. It is an attitude towards life which is trying to race time and to avoid reality, and in one way or another it is a habit that affects us all. It occurs in thought, with impatient self-justification

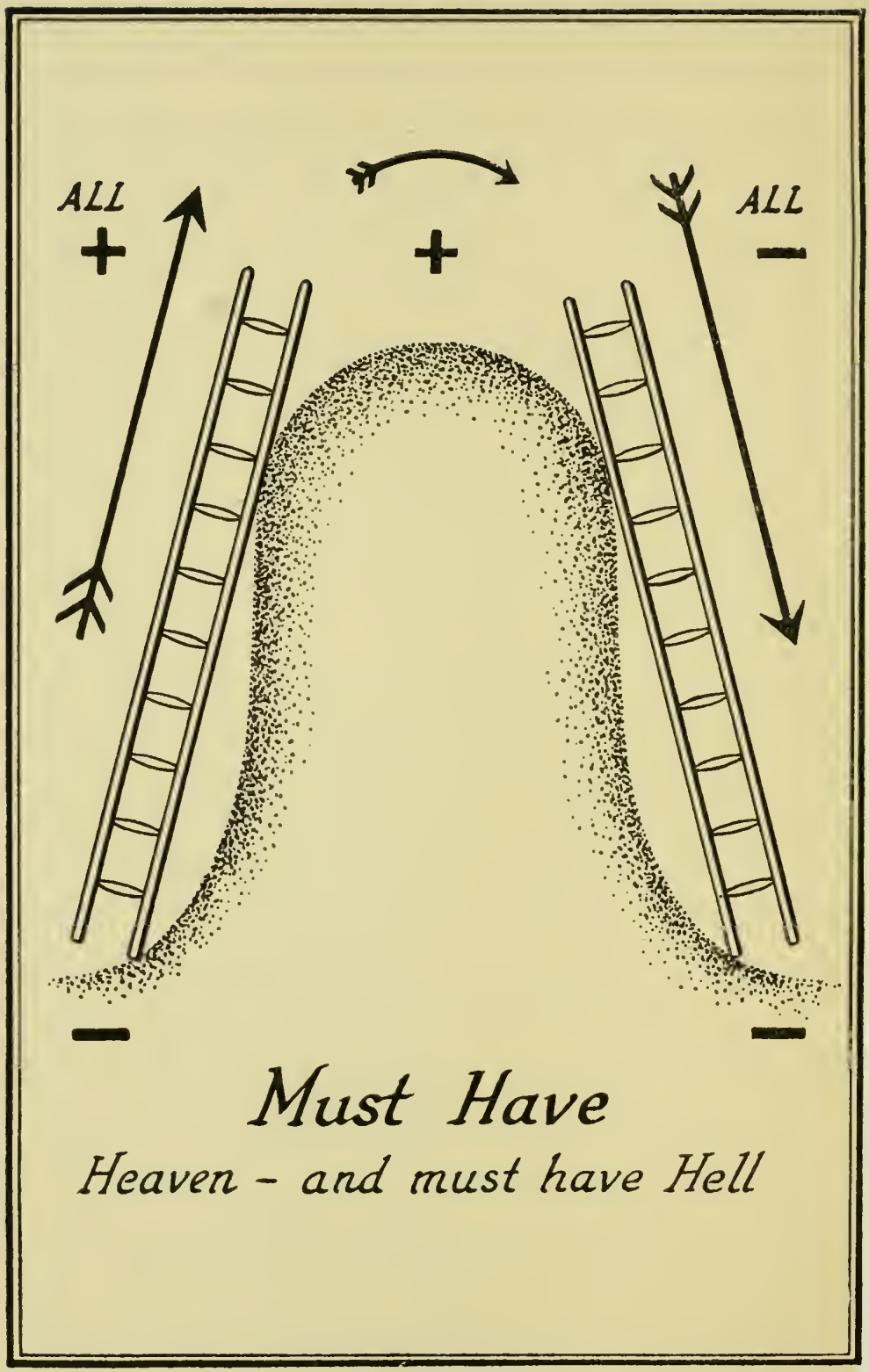
by means of phantasy or self-complacent argument. It occurs in feeling, where sentimentality is satisfied by false pleasures. And perhaps most of all, because of its higher privileges, it also occurs as self-righteousness in those who have directed spiritual values towards their private and egotistic purpose. Masturbation is not only a physical or adolescent problem: it has many other subtler means of gratification too, on other levels of experience. But always its purpose is the same: to achieve now, for self alone, what time and relationship with others might eventually supply.

If Reality and its impersonal law were accepted, however, it would stop all these tricks, by putting the limit on all such magical assumptions: but it demands time and effort. The penalty of avoiding it is always liable to be paid in guilt, which is the voice of the accusing negative, pursuing us the more as we try to escape from it. Patience, adaptability and the capacity to give up are the essential virtues leading towards a sense of reality, but we need not obey reality's law unless we choose to do so. We can still retain our happy phantasy of freedom, our false conviction of independence and freewill. We can do what we like, and if we like, we will. If we choose,

we really can believe that we are safe, or loved, or good or clever. There is a great capacity for trickery amongst these mental processes. But our best convictions are sometimes open to the most painful doubts, as we try to avoid the pursuing finger of accusing circumstance. We can break the law and so we often do, but the law has a very slow but inexorable tendency to exact its own penalty. Whether this is fortunate or unfortunate depends upon our point of view, but in the end we are liable to find that it is ourselves who have been broken until we can mend our ways.

Diagram 5 (p. 80), represents the way in which the law of reality keeps us balanced and holds our omnipotence in check. We have a ladder ascending into Heaven and another descending into Hell, and the one which is ascending into Heaven is tangential on the plus side of this ascending scale. If we keep to the rhythm of life we have our ups and downs as all travellers do. But, if we want all the ups and none of the downs, we prefer to go up the ladder to Heaven, where there is to be no frustration or resistance and no experience of the negative at all. In this way many people succeed in living a life which is almost entirely one of phantasy. But if they

DIAGRAM 5



Must Have

Heaven - and must have Hell

do, the price they pay on the balance is that they are excluded from a life of reality. They keep the positive of 'I have all' in phantasy and the negative of 'But you have nothing' in reality, for if they 'must-have' Heaven then they 'must-have' Hell. No matter how they may seek to avoid it, Hell will be pursuing them all the time, if they must have their Heaven of 'As you like it'. It will look very fearful as they look down on it, but if they would take it all in the rhythm of ups and downs, they would find it is not so bad after all.

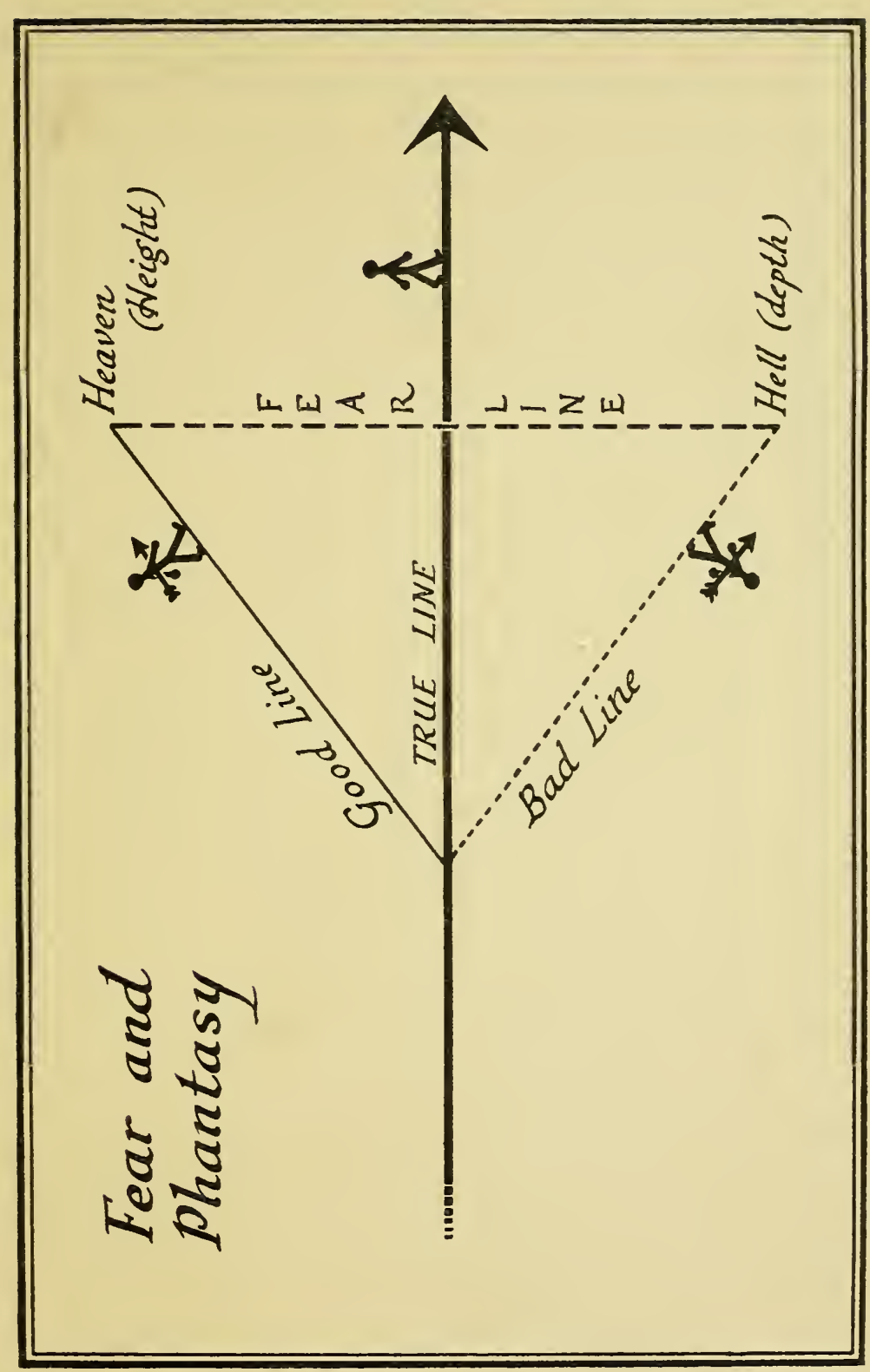
The experience which is known as Depression can more clearly be understood as coming to those who are not willing to be depressed, i.e. to fall down according to a falling rhythm, or to let go when the time has come to loose. Depression is characteristically associated with over-conscientiousness, and so is particularly liable to befall virtuous people. This is because they feel that it is their moral duty to 'hang on' to all good things, fixing them for ever against the moving law of time.

But Life is rhythm. As it rises and falls upon its sliding scale, those who have fixed their virtues find themselves depressed because they cannot allow themselves to accept the fact of falling. Their fear

is the more terrible, because they have never faced it as a fact. Death is their teacher, and this law of losing is harder to bear for those who have never completed their own weaning. Life recognizes none of our 'must-haves'. They all must go in time. That this should be the law is not in fact depressing to those who know that dying, we are born again, and that death is the initial process of rebirth. To know this is to understand the rhythm of our experience.

I would like to introduce here another diagram (p. 83), to show the way that Fear is relatively increased by phantasy. The horizontal line (in fact a curving rhythm, straightened for simplicity) represents the Law of Life. It is the 'Truth Line'. The angle of its diversion upwards is called the 'Good Line'. This is the measure of our attempt to fix what is good for our advantage, but it also creates its opposite image of the 'Bad Line'. The difference between these two extremes of 'Good' and 'Bad' is the measure of our experience of Fear of falling from one to the other. It is important to realize, however, that although this fear is true for us (relatively), it is not objectively true. It only exists because we have made it so. Our falling will not be so far as our fear of it makes it seem. Again, the

DIAGRAM 6


Fear and Phantasy
Heaven (Height)
FEAR
LINE
Hell (depth)
Good Line
TRUE LINE
Bad Line

middle way is achieved through bridging the two extremes, weaving the opposites within the living link of love.

Much difficulty has arisen through the confusion of the words 'phantasy' and 'imagination'. Having these two words, let us use them if we can to render two different meanings accurately. The word 'imagination' may keep its dictionary definition: 'The creative faculty of the mind in its highest aspect: the mental consideration of actions or events not yet in existence.' (O.E.D.) The word 'phantasy' needs fresh definition, because when we talk about the phantasies of children we may mean their creative imagination, or we may mean something quite different. I want to make a very precise distinction between phantasy and imagination, and the criterion is one of direction. Phantasy I would define as 'imagination used as a means of flight from reality'. It is therefore an attempt to make an ascending straight line up to the Heaven of 'As you like it'. Phantasy is escape from the limiting negative of reality, and it is the attitude towards life of rejection: 'I do not want it—I am going my way—I will obey my law and no other.'

To be quite strict and precise in our way of speak-

ing about it, Phantasy is the Devil. Although a phantasy and a devil may not be 'facts' in the ordinary meaning of 'Reality', yet we make them very real indeed, subjectively, by our own behaviour. As distinct from the make-believe of the creative imagination (which is *towards* Life), the make-believe of Phantasy as I have defined it is *away from it.* It is therefore important to make this criterion of *direction* very clear indeed. If morality is phantasy (escape from reality), then that is the Devil too. We can judge him by his works, for he destroys cruelly what love of truth would kindly build.

It may seem blasphemous to attempt to put the good 'God' and the bad 'Devil', the good 'Heaven' and the bad 'Hell' upon a diagram. That attempt has, however, been my intention in the diagram on page 80. The upward line of benevolent invention is an escape from Truth to Something Better, call it morality, 'God', phantasy, or 'Heaven', as we please. The corresponding downward line is the balanced opposite of immorality, 'Devil', phobia or 'Hell'. We cannot have the one without the other, for balance there must be. But the Truth (apart from what we have wilfully made of it) is quite another matter. It is upon the middle way, or line between,

discovered by acceptance of another will than ours.

As an example of phantasy, there was the case of a very clever little boy, who as often as possible would invite his mother and father into the drawing-room where he would have his soldiers on the floor around him, introducing himself as Field-Marshal Brown. From this exalted battle ground he would win the most triumphant victories. But he was also his own trumpeter, and as Editor of his own newspaper he would describe his victories to his admiring audience. The father and the mother, the nurse and the two maids were all very proud of him and they would say what a marvellous game it was. They admired this little boy so much, they made him feel that he was really far more clever than either the field-marshal or the editor whom he was playing at being. He was encouraged by every one, because his 'imagination' was so marvellous. But unfortunately for him no one recognized that his imagination was only phantasy, because it was opposed to accepting the reality of life. He took the tangential ascent, and so his imagination, which was potentially very good, became lost in phantasy. When I saw him fifteen years later he had very little contact with reality, and such as he had made him feel as

if somebody were waiting to hit him over the head with a hammer. He was obsessed by fear as well as phantasy and, like Peter Pan, he found it impossible to return to reality again. To summarize once more: phantasy is distinct from imagination as regards its direction, though it is the same as regards its material content. Imagination is movement towards reality. Phantasy is flight from life, but imagination accepts it.

Now we must distinguish between phantasy and play. The problem is again one of direction. Play must be imaginative, but if it is to avoid phantasy as I have defined it, its direction must be towards reality. Play is enormously important to children because it affords the greatest freedom from their fears and their fixations: it is the great experiment of their courage in the battle of life. Play is the period of practice and experiment, of movement that does not matter. In one way or another play is the opportunity for children to sow their wild oats and see what crop develops. There must be this period of freedom for play, otherwise there is fixation. Play is movement, body movement, feeling movement, instead of mind fixation.

In this connection I would remind you of the

other meaning of the word play, as used for instance by engineers who build a bridge. They leave room for the girders to 'play', so that they can move a little without being kept too rigidly in place. If children do not have enough of this 'play', or freedom for the movement that does not matter, if their minds are fixed and forced into the ruts of reason, then their whole attitude towards life assumes that same fixed tendency. Play is responsiveness without responsibility, and in play there is something much more important than mere competition, with its feeling that I must win. Play is not just pleasure, because in play as in work there is also the implied load. The game is not so much fun unless there is this implied load or danger. In play there is also the element of possible pain, which is the implied negative which has to be accepted by a good loser. But we are still free to move, it does not matter because it is only play. 'All work and no play makes Jack a dull boy,' because it fixes him, whereas play keeps him moving and lets him grow.

Into the doctor's consulting room there come so many cases of the boy who had responsibility thrust upon him too soon. Perhaps he was the eldest son, whose father died when he was twelve or thirteen

years old. His mother was left with a family to bring up, and upon this boy were prematurely thrust the responsibilities of manhood. His mind was fixed too soon, he got into a rut, and later on when he is trying to find his freedom he says, 'I never knew how to play.' It is more difficult to learn to play later in life, because habits are more fixed.

I suggested in the previous chapter that the normal growth-line of a child is a gradual ascending curve upon which there is continuity of movement, not too much, not too little, but graded all the way. When we think of the unweaned condition of so many adults, we realize that there are very few children who are given the opportunity of anything like a gradual curve of ascent. They are all expected to make wide jumps and sudden adaptations, for experience comes to a child in different ways and from a variety of angles. All children experience a certain amount of shock and difficulty. Many have the more or less unbearable problem of quarrelsome or drunken parents, bullying brothers, spoiling mothers or some sudden shock. These are wide deviations from the normal line of development, and the child must react defensively to such external interference. But there should never be a

point in any child's life at which he is made to feel 'I cannot bear it', although this does in fact happen very often. Once they have made that gesture of rejection, life for them becomes very complicated, for having rejected once they will feel that they must reject defensively again. Life should always be mediated to them (which does not mean that it should be made too easy), within the limits of their capacity to carry the load at their particular age.

If experience comes in such a way that 'I cannot bear it', then it is rejected and the child feels that he cannot fit himself into the social machinery, the movement of the family or school, for he must go on rejecting in self-defence. Then conflict is developed, for conflict is the dual motive of a mind divided against itself.

There are two aspects of the mind, the outer and the inner which correspond with the other dual relationship of 'self' and 'circumstance' (diagram 3, page 61). The inner is associated with a positive motive, the outer with the inhibiting negative. The positive is 'I feel I want'; the negative is 'I think I ought not'. The problem of development is to preserve these two aspects, the positive and the nega-

tive, and so to achieve their balance that the positive can be more than the negative, and the force of movement more than the check on it, so that the steam can move the piston. We need that outer negative. But interference which is too strongly negative may tend to increase it, so that life becomes a 'No' instead of being a 'Yes'. Instead of being accepted it is rejected. It is very easy to have too much of that negative, and the parent who comes in too strongly on the negative side creates on the other side this positive balance of rebellion, 'I must have what I want.' A little of this negative in life will give a child its definition of itself: 'I am this but I am not that,' it puts the ring round 'me' and limits 'me'. But too much of the negative gives 'me' not my definition, but my extinction.

There is a great danger of developing this outer form of mind as an end in itself, instead of as a means to the end of assimilating reality. This outer mind of conscious 'Me' is the bridge across which we move to make contact with experience from the outer world. If that outer world is too difficult, then we do not cross the bridge. We make our world complete within ourselves and so develop an outer mind which is self-satisfactory. We become ringed round

with self-protective phantasy (or morality, or conscience). That is the danger of self-righteousness: it does not need to go beyond itself, it has all it wants and is complete. It is also the danger of too much reason, that it too may be satisfied within itself, without having to go beyond its own boundaries into reality. Phantasy, reason, morality, and self-righteousness may all alike be a flight from reality, because reality was presented in a way that was too hard to bear. Therefore in self-defence it had to be rejected, and this false system of morality had to be developed as a pot-bound fixative to satisfy the motive of 'I want'.

The trouble with us all seems to be that we find it very hard to tolerate an empty space, for fear of what might enter into it. Yet Time itself implies this doubtful space between desire and its achievement. At this point NOW, it seems as if we stand upon the edge of a precipice, facing we know not what of pain or pleasure. Hence our anxiety: how can we make sure?

I suggest that mind itself has found a plan for feeling safe, and so ignoring danger. This trick of consciousness is not consciously or deliberately planned. It is in fact unconscious, which is the

more confusing for those who try to understand. The trick is really quite a simple one, however, and is covered by the word 'identification'. If we could but think that there is no empty space or interval of time, the deed is done. In thought, the 'ought' becomes the master of the 'is', and we can think as we prefer. The only job that we have then to do is to fix our opinions as we choose, and then see that others do not disturb us from our best conclusions. To make that sure, it is only necessary to enforce our opinions sufficiently aggressively on others (preferably young enough to take our law for granted) and we are masters of the situation. Thus is anxiety resolved, and reality escaped.

This matter of identification is so important that it deserves a diagram to itself. Let us draw a straight line AB (diagram 7, p. 96) and continue it dotted to C. A is the starting point of motive, B is what I am, and C is what I want (i.e. my objective). If we are going to accept reality, we must keep a gap open between B and C, for, since they do not coincide at all in fact, they must be kept strictly apart. I am in fact at B, while the objective that I want is at C, and I have it NOT, although I want it. This is the point at which I am in danger of making

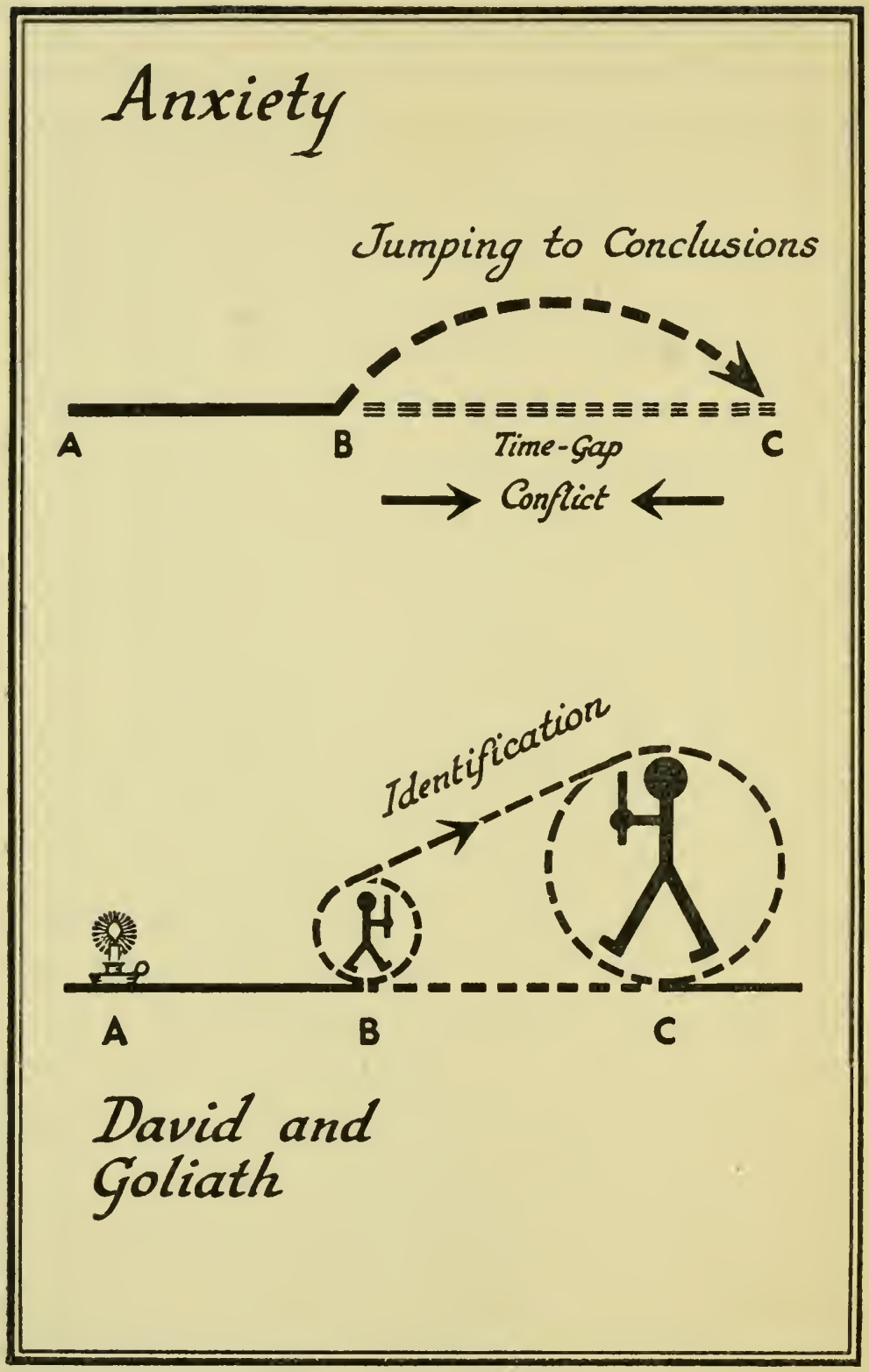
a false assumption. Reality for me NOW is at B, and the desired objective is at C. If I could jump that gap and make B equal C, if I could behave as if B were C, then I should have what I want. That is jumping to conclusions, by making a false assumption. We have made an identification of subject and object, because we want it so.

The reality of life at that point B is a situation of tension and of anxiety. I have not got what I want, and I do not know what is going to happen about it. What shall I do? Can I hold on where I am? Or shall I behave by the method of the false assumption and run away from the reality situation? Anxiety is flight from fear, the inferiority complex is flight from inferiority, and self-punishment is flight from guilt. But fear and inferiority (and probably some guilt too) are all part of the reality of the situation at B. If I could only create what I want, and move B in no-time and without effort up to C! But I can create it so easily in my own mind by making the false assumption: 'I am what I want to be, I have what I want to have.' Within this mind of ours there is a magic method of making false assumptions, which do not coincide with reality but do coincide with what we want.

There are therefore two different attitudes towards the reality of the anxiety situation, which may be defined as one of fearful anticipation: 'I do not know what is going to happen, but it does not look as if I am going to get what I want.' The first reaction is that of 'I cannot bear it', which is movement in the direction of rejection: 'I am off—but I am also going to assume that I have what I want.' This is the method of the false assumption: I have the desired object, and I have reached the desired objective. It is a rejection of reality by flight and false assumption combined, but it is not the true way of dealing with an anxiety situation.

The true way (i.e. accepting reality) of dealing with it is to hold on, to mark time, and if need be 'let them all come'. But this is difficult, and children need help before they can face life with the courage of this right direction of acceptance of things as they are. Instead, all of us to some extent tend to jump to conclusions. We do not hold our ground and bide our time. Furthermore, we try to make the child jump to conclusions in the same way that we do ourselves. We are really afraid to wait and see what would happen if he did not. But once we interfere with the normal growth line, or encourage anxiety

DIAGRAM 7


Anxiety
Jumping to Conclusions
A
B
Time-Gap
C
Conflict
Identification
A
B
C
David and
Goliath

by our own flight from reality, we only make more trouble for the child.

As an illustration of what happens I want to retell the story of David and Goliath.

When he was called on to face Goliath, David was obviously in an anxiety situation. He was in a state of fearful anticipation. So let us imagine two different Davids, the one who held his own, accepted reality and bided his time, and that other David (with whom we are more familiar in ourselves and other people), who found cause to reject his appointment with Goliath because he was afraid to face him. Let us suppose that David has an appointment with Goliath at 10.30 to-morrow morning. Our first David accepts it, although he does not like the prospect. He is not at all sure what is going to happen, but in his mind he really does accept it. He has seen things through before and he has never felt 'I cannot bear it', so he is prepared to face up to this situation. He sits down and eats a hearty supper. He accepts that too. He goes to bed at the ordinary time, sleeping innocently on his pillow (sleep is a great example of acceptance). He eats a good breakfast in the morning, being very glad to do so because he fears it may be his last, and he is there to meet

Goliath at the appointed place and time. We will return to him presently.

But now let us think of the other David, who is an 'escapologist'. In our own minds we know just what he is doing. What is his appetite like? Rotten. When he goes to bed, what is his sleep like? Rotten. He feels that the whole show is rotten and that he just cannot bear it. In the morning perhaps he wakes up feeling ill, and that may help him to explain his absence at the appointed time. If he is not ill enough for that to be an explanation, his appetite for his breakfast is rotten too. Perhaps he misses his train, but as he has so far been rejecting Goliath ever since the moment when he first heard the bad news, it is not likely that he will be there for his appointment.

However, we meet him going down the road, and what is this rejecting David like? He is a most bumptious little fellow. He sees a friend who fortunately is smaller than he is, and in one way or another he is very unpleasant to him. He is very much like an immature edition of Goliath himself! It is curious that although he has been running away from Goliath, yet he seems himself to be a pocket edition of Goliath, and meanwhile he is acting like Donald Duck himself towards anybody smaller than him-

self whom he may meet. But that is always the way with these people. When we run away from Goliath there is always a curious tendency to assume that we are Goliath, which is in fact our method of running away from him. (B = C on diagram 7, p. 96.)

Furthermore, poor little David, who is running down the by-paths and side-roads as hard as he can to get away from Goliath, being so bumptious because he was afraid of being bumped-off himself, is anticipating that he will meet Goliath round every corner. There is not one Goliath any longer. By this time there are thousands, and he is surrounded by Goliaths! Everybody whom he meets on the road is Goliath. He feels that they all want to be Goliaths to him and so in self-defence he feels he 'ought' to be a super-Goliath to them. Really, as a method of conducting his business this has not turned out to be as good as he expected. Running away has merely amplified the problem a thousand times. In fact this method is not a good solution at all unless we can convince both ourselves and every one we have to meet that we really are Goliath in person. But that in itself is a great strain, especially if we have to keep it up for long.

On the left of the diagram of David and Goliath

on page 96, there is a candle to represent a light. Now what has really happened to David is that he is seeing the shadow of his own head on the wall, and it is this that he is taking for Goliath. Our first little David, who kept his date with Goliath, may only find himself, or somebody equally friendly, there, and then nothing particular happens to him. But this terrifying Goliath picture, this awful person, is a reflection on the wall of our second little David's own fearful phantasies. It is himself that he has run away from all the time. If only this little escapologist could be persuaded to put the candle of his intelligence inside his own mind, and to look inside with it for what he could find there, that is where he would find Goliath. That is where, in fact, he always has to face his problems.

So there are these two alternatives, of being David or pretending to be Goliath; of standing for things as they are and seeing them through, or of making false assumptions; of facing the feared objective and thereby growing up, or of assuming that every one is all that they ought to be and that therefore there is no fearful object to face.

Before finishing this chapter, I would like to suggest that this habit of identification is an important

aspect of the mental condition which we call 'Hysteria'. The hysteric is always identified with an object outside himself. He is identified with his desired objective and with his audience too, which accounts for his conflict and the clash of his insoluble dual purposes.

To the extent that we are all identified with something, we are also somewhat hysterical. The disadvantage of this process is that if we assume we have what we want, we can never really have it, because our attitude can only be negative to the change which would in time provide a satisfactory conclusion. If I assume that I am good, it is certain that I cannot become good, any more than I can become Prime Minister if I assume that I can start where I propose to finish. It is characteristic of hysteria that it must always thus frustrate itself, because every wish has become identified with the object that frustrates it. To want to walk out of a door is for the hysteric to slam it in his face. In a more complicated case, love turns to hatred, forward movement to retirement, and Life itself to death. The positive has become negative, and pleasure itself must turn to pain although it is still for pleasure's sake. Hysteria is one of many ways of escape, but

most of them don't work for long and none are satisfactory in the end.

To return, however, to the subject of morality with its function of egotistic self-defence. It is less obviously sick than is the case with most hysteria, but it is dangerously similar. The false assumption of the defensive moralist in the face of anxiety claims, 'I am what I ought to be: I have arrived: therefore I am all right.' But the reality situation is quite otherwise, because for that we must stay where we are and accept the negative. 'I am NOT what I ought to be, I am NOT right: it is really most unlikely that I should be right, but that can't be helped *yet*.' Bad morality makes the false assumption that it is Goliath, but Reality accepts that it is David.

It seems to be very hard for us to learn that 'honesty is the best policy'. In the end, morality or no morality, the nursery virtues still have honoured place, and perhaps the most important of all is the ability to mind our own business. It is not really a bigger thing we do when we pretend that things are other than they are. We need not be ashamed of accepting facts. Rebellion against Truth is not so courageous or virtuous as facing it. But it takes a lot of learning to recognize that David as he stands

may really be a bigger fellow, in every way that matters, than Goliath. At any rate he is a bigger fellow, as David, than he would be if he only pretended to be Goliath. But we are all so ready to believe that submission to reality is evidence of weakness, that we are easily convinced we ought to reject things as they are. Perhaps eventually we may learn more peaceful habits of behaviour, but humility is the last of the virtues.

Chapter III

LAW AND THE FAMILY

Heredity and environment. Beliefs and behaviour. The importance of relationships. Impatience and anxiety in parents and teachers. The slowness of growth. Conflict of motives. The role of authority. Fear is a fact: the need for encouragement. Grammar and the moving verb. Will-power and determination. Discipline, punishment, and the fallacy of kindness. Meaning of love, and how it works

In this chapter I am using the word 'family' in a very broad and general sense to include all large and grown-up people, such as teachers and all those in authority over children. We will then regard the child as a problem seen from that external point of view, and make up our minds what our relationship with him is to be and what we should feel and do about it.

A text from Ecclesiasticus xxx, 8, will give us a good starting point: 'An horse not broken becometh headstrong: and a child left to himself will be wilful.' Let us first make up our minds what we feel about

that text, whether we agree with it or not, and then consider it further as we proceed, employing the principles which have been outlined in previous lectures.

First of all let us consider the child from the point of view of heredity and environment. What is this child-object?

It is strange how often the nature of our basic hypothesis escapes us. We have beliefs, but they are unstated, in spite of the way in which they influence our subsequent behaviour. For instance, in regard to the following ideas, what do we believe? Is the child born into this world empty like a blank sheet, or as full of its own future as any seed? Is the child a falling angel or a rising monkey? Is the child an absolute or a relative, i.e. can it exist by itself alone, or is it dependent upon its environment for opportunity to mature? Is it to be crammed full of good things like a store-cupboard, or does its vitality depend upon constant circulation? Are hoarding and fixation for better or for worse?

Beliefs can be deduced from behaviour, even if they are not stated. Much of orthodox education and nursery morality implies belief in the store-cupboard idea. For those who prefer to have their

good things fixed, circulation is very close to sin. From the pains they take in assuming responsibility for suggesting the best patterns of behaviour, it is obvious that many parents and teachers believe in the 'blank sheet' hypothesis. That being so, their writing must be 'good', because as they write, so, according to this belief, the child is made. Sentimental parents and, perhaps even more so, semi-invalid aunts, act as if they believe in the theory of falling angels. Sterner grown-ups favour the theory that the child is something of itself apart from them, but that that something is 'bad'. This is their theory of 'original sin', and they believe it to be their duty to knock or cut this out of the child. In either case, the prevalent habit of interference with children's growth seems to suggest that we believe that they should either be pulled up ('rising monkeys') or held up ('falling angels'). We err in favour of responsibility in many ways, but always neglect responsiveness. Again Morality with its swift sure answers ('You ought . . . !': 'You ought not!') seems preferable to Reality with its reiterated questions 'Who are you?—What are you?'.

We should at least be clear in our own minds as to what attitude we do propose to take up, so that

we can be consistent to ourselves and give the child at any rate the benefit of being up against only one mind and one morality, rather than a mixture of many. If we belong either to the blank-sheet school, or the original-sin school, we embark upon a policy of interference. The child is something which has to be saved, and it is up to us to save it. In other words, we shall feel sure that we are right and the child is wrong, and the sooner we put the child right by our interference the better. If, on the other hand, we regard the child as good in itself, then we are apt to make another mistake, namely, to believe that if the child is left all by itself, the most marvellous things will happen as we stand in pensively-watching admiration.

This is a very serious problem, and whichever way we look at it we are liable, by being too simple, to get bad results for the child. I do not think that there are many amongst us who would vote for the child as a 'blank sheet'. I believe that we shall all be prepared to agree that the child is born as some one in its own right, a unique individual (i.e. children are like seeds, but more various). I hope that we shall also be prepared to agree that the child is both good and bad; in fact, that it is neither good

nor bad, but potentially good if it is allowed to grow aright through its bad phases. The question of goodness and badness is only relative, and what matters is the criterion of, and opportunity for, growth. In being itself, the living form of the child is capable of infinite diversity; and if it is to be allowed to grow in its own way, then that diversity must be acknowledged and respected, so that no child can rightly be expected to live according to the pattern and design of anybody else. 'I' am 'I' and 'you' are 'you'; but I am not you, and you are not me. Being quite clear in our minds about this quality of essential difference, let us say no more about heredity, but pass on to environment.

'A child left *to himself* will be wilful.' But who would (or could) leave a child 'to himself', as if he were to live in a vacuum upon some desert island instead of as part of a relationship? Environment is not something outside the child only, nor is experience merely some absolute and external event. Both environment and experience are mediators of a relationship, in which the external circumstance is linked in vital co-operation with the internal source of movement, 'I am and so I want.' When we get this working definition of environment as a relation-

ship (i.e. relative but not absolute), we shall avoid making a great many mistakes. For instance, we shall not regard events as something in themselves, nor give them the undeserved rank of being the 'cause' of a resultant 'effect' in the child. We must preserve the idea all the time that we are dealing in fact with a relationship, in which 'I am' and 'it is' belong to each other as if they were interlocked.

'A child left to himself will be wilful,' but environment is a relationship, and reality does not leave us alone. So children should not be left to themselves, but they should be involved in a relationship as in fact they are in reality. If the meaning of that relationship is recognized, then we shall not make the mistake of blaming either the external event as 'cause' or the child as 'effect'. In fact we shall probably find that we are able to get on very well indeed without any blame at all, because we shall always recognize that we are dealing with the movement of at least two forces interacting in a state of balance one with the other. These forces are vital, moving, and dynamic. 'I want' (subject) is a dynamic force, and 'it is' (object) is also a dynamic force, with a separating space between them. We are dealing with a problem in the relationship of these dynamic

forces. What is needed is a bridge between the two, i.e. between 'I want' (the subject), and 'it is' (the object), between the child and its environment, between 'I am' and the surrounding reality of its circumstances. It is the need for this mediator between the two which introduces the reality role of all authority, whether it be that of the parent, the nurse, or the teacher. The function of all such authorities is to act as mediators between these two dynamic systems in relationship.

Experience is not only a matter of the passing of an external event. It is a subjective happening as well as an objective one. The same external event is two quite different experiences to two different children, for you cannot separate the vital relationship of subject and object. What is good for one child may be bad for another. Children are living material, not photographing the exactly similar image of the external event, but reacting to it each according to his or her own way. What matters, either for child or grown-up, is not only the experience itself. What matters more is what the child feels about it. There may be an event of a disastrous nature, a tragedy, but that is not disaster in itself. It may be good or bad for the child, according to

the way in which it feels about it, and the direction which its feeling leads it to take.

Early environment lays foundations and feeds feelings, and it is upon these foundations that subsequent experience is built and character developed. Experience to the child needs to be 'eatable', to be presented in such a way that the baby's stomach does not have to cope with beef-steak. It must be graded and dosed, according to the degree of development of the child's capacity to assimilate it, so that it can be integrated on the growth line, according to the point at which the child has arrived. The best appetite for us all to acquire is one that is neither jaded, nor gluttonous, but eager.

The child is moving according to a time law. What the child was yesterday is different from what the child will be to-morrow, and what was 'good' yesterday may therefore be 'bad' to-day. This movement is an interaction between 'me' and 'not-me', between 'I want' and 'it is'. Our attitude towards the child can easily become one of impatience, because growth is a slow process, the steps are so gradual, and our own egotistic feeling is that steps should be very rapid and very large, so that we may have what we want sooner. This problem of our

impatience is extremely important. If we think of an escalator as the moving growth-line of a child's progress, then the rate at which any particular step is moving is the normal time-train of that child. But it is slow, and we may feel inclined to encourage the child to run up the escalator. Now on an escalator that does not matter. If we are in a hurry we can run. But with children it is different, because it is more dangerous for them to be in a hurry.

So let us change the imagery of our example to that of the horse and the rider. In this case the horse represents the normal time-train of the growth movement of the child, and the rider is his capacity to learn and think and react consciously to our suggestion. If we want the rider to go faster than the horse, then there will probably be an accident and he will fall off. But that is what many people are trying to do with children. They are trying to race time, to make them fly up the escalator instead of taking the normal time-train, to make them race with their minds ahead of their feelings, so that the rider, reason, is very liable to fall off in front of the horse, feeling.

Apart from the normal slowness of the growth time-train, there is a point which nature emphasizes

but which we are liable to forget. This is the fact of the inexorable continuity of all growth. Movement in nature is in a steady rhythmic wave, but too often movement in teaching, according to the interference of authority, is by a series of sudden discontinuous jumps, not always in the same direction. But to the child movement is still continuous. There is no such thing as a new experience, because every experience has to be fitted on to all that has gone before it. For example, as the child's experience has developed its feelings, so sex must grow continuously from these roots. The values and feelings about sex will be the values and feelings about that which preceded it. The child's mind is flowing, moving in unbroken continuity, and its values in regard to the present and the future are referred to those which have been developed according to past impressions.

But towards this flowing, moving, vague, indefinite child-object, so slow, so uncertain, so invisible, the attitude of the all-too-fixed grown-up is liable to be one not only of fear, but also of flight from fear, which is more important. Probably the grown-ups had fixed themselves for their own better security. They have found some rut, some rabbit-hole of reason and morality within which they have found

their safety, and so they do not like to see this moving child. If only they could fit it into their rut, if only they could fix it somewhere! There seems to be some terrible threat about this vaguely moving, far-off child. The whole affair of growth is so invisible and intangible, so fearfully uncertain. 'I do not know where this child is going: I would like to fix it somewhere.' It is important to emphasize this mood of fear which the adult has towards the movement of the child, because it is more real than often is apparent. 'I want to fix you as I have fixed myself. For goodness sake, be good!' If we ask what it is that we are so afraid about, the answer is that it is the moving spirit in ourselves, and the moving spirit in the child that makes us want to fix in order that we need not be afraid. We would not mind movement if we were sure that it was in the right direction. But unseen movement in a direction which is unknown is enough to cause anxiety. We feel we ought to see and know what's going on. And so we do our very best to fix in thoughts and reasons what we fear in intuition and in feeling.

In the process of his movement the small child comes up against large objects called adults—parents, nurses or teachers—and for what purpose

are these more or less fixed objects intended? Do we know what they are for, and are we clear in our minds what they are aiming at? Have parents and teachers a clear idea what they are doing and how they are setting out to do it? If we regard the child as being something moving in its own way, in its own time and on its own line, why are we there at all? And what are we there to do about it? The answer I suggest is that the role of authority of any kind is to act as mediator, as the builder of a bridge between the moving 'I am' and the moving 'it is'. We are there to represent reality, so let that be our definition: 'As reality is, so will I be to the child, to represent reality in such a way that the child can eat it.' We are there to pre-digest reality so that the child may grow by assimilating it in its own way. To change the metaphor: authority may serve as the oil with which to grease the wheels, but not as the oil that provides fuel for the engine.

Now reality is both a 'Yes' and a 'No', both a pleasure and a pain, and if we are to mediate that reality to the child, we must remember that it has these two sides. It is not a matter of what we want, nor of what the child wants, but we are to represent what is in fact the Law. We are to mediate to the

child both the Yea and the Nay of life, the pleasure and the pain. But we do not like pain any more than the child does, and so we are very apt to try to eliminate pain from the child's life, as we should like to eliminate it from our own. But that is not mediating reality, nor is it accepting the principle of submission to discipline.

We must clear our minds as to the nature of this negative, in regard to which the child is involved: 'I can *not* have all I want.' Now what is this 'not' which is my pain and which denies my pleasure? Some of the 'not' of the nursery is not due so much to our interest in mediating reality, as in mediating somebody else's convenience. We must distinguish very carefully between the reality of discipline in terms of the factual negative, and that other spurious discipline which is only egotism buttressed by a false morality for our personal convenience. We must all be prepared to regard and admit the nature of our own wants, for we also are dynamic in our attitude towards circumstance, and this child is part of our circumstance. We must recognize and not forget our own essential selfishness. Many of us hope that we are not selfish, because we feel that we ought not to be, but it would be so much better if we accepted

the fact that we are, and did not try to buttress our self-righteousness with a defensive (and offensive) morality. We are selfish and so is this child. We want our convenience and so does this child. We are entitled to it and so is this child. I want, he wants, she wants—we all want. So let us regard ourselves as selfish and have done with it, accepting that as part of the nature of this moving contract. Then we shall not be so ready to feel that our privileges are being abused, or that we are being unfairly treated.

Where there are two or three in the household, be they children or grown-ups, the conflict of motive must lead to somebody's inconvenience and nobody is entitled to have it all their own way. The great advantage which seniority lends to adults is that they can mix their egotism with morality and say to the child: 'You ought to do all those things which are convenient to me.' But that is not mediating reality: it is mediating egotism through morality. Egotism with its mask of morality is always trying to interfere so that it can get what it wants now. Wherever there is that tendency to 'must-have-now', we are dealing with egotism. We see it in the child, but perhaps we see it even more often in the grown-up who interferes with the child.

But let us consider this word 'interfere', the meaning of which comes to our minds immediately in the egotistic sense of taking advantage of somebody else. If we look at the word and take it to pieces we find it composed of 'inter' across, 'fero' I carry. In this simpler sense of its derivation, there is nothing egotistic about the word at all. It is only the meaning that we have made for it that is egotistic, and it is very significant that we should have made that meaning. Interference is really the action of the go-between, the mediator, but we have made it into the action of the egotist.

Words change their meanings as we change our characters in course of time. Consider, for instance, the change that has come about in the meaning of the word 'prevent' since it was first used in the Collect, 'Prevent us, O Lord, in all our doings'. From 'Come in front' to 'Stop!', the meaning has changed from the green light to the red. The word 'authority' itself has also become needlessly formidable and shows a similar change of feeling and tone. Author: authorize: authority. Who is the author of our being? Mother, as representative of a more spiritual and distant creator. What does the word 'authorize' mean? Permission to proceed. Yet

what do we feel to be the function of all authority? To prevent us *from*, rather than to allow us *to*. It looks as if there is a tendency somewhere, evident even in this word, to pass over the supreme importance of the engine and give dictatorial powers instead to the brakes.

I believe that we should have less to fear from fear if only we could accept it. 'Yes, I am afraid' is the beginning of all courage, common sense, and love, and indicates an open eye to truth. But instead, in self-defence we try to ignore fear, preferring to pretend that all is well and that there is nothing to fear. Actually, I believe we are more afraid of unseen than of seen, i.e. of force than form, of spirit than matter. That is why we are inclined to overwhelm the obvious with our attentions and invoke the blessed name of Science for our sanction. We are less afraid of forms than of the life that grows them: so we are liable to ignore the living growth and try to fix the form to our advantage. We feel the more responsible then, because if we do not apply the force, what will? Therefore we tell the child that it ought NOW to be other than it is, and aggressively force it according to our choice. But in this way fear will only become aggravated, because of the

responsibility which we have taken upon ourselves.

If we face facts, life really is a fearful business. The ratio of any one to the whole of the remainder, or of child to circumstance, is a ratio of inexorable inferiority. 'I' am very small and 'it' is very big, and whether I am grown-up or child makes very little difference to that ratio of inferiority. So we tend to reject it and try to change immediately the reality situation into a morality of something better. It is the grown-ups who are frightened. It is the grown-ups who are running away from the reality of the child's growth. But even this fear must also be accepted. Flight is not the only reaction to fear; love is equally an alternative reaction to the mood of fear, although it is never the one of our first instinctive choice. The fear is real, but if the grown-up is prepared to accept reality as a whole, and love that of which he is afraid, it will make the acceptance of reality more possible for the child. But if the grown-up is busy running away from reality and failing to face it, and particularly failing to face the reality of the child because of its inconvenience, the atmosphere of flight is so infectious that the child is bound to catch it. Rejection breeds rejection, and flight breeds flight.

Surely where life is fearful, what we want is courageous adults, in order that we may have courageous children. The vital test of any authority is in its capacity to be encouraging. Teachers, think of your school days. Were you encouraged? Think of your own work, and let it be judged by the criterion as to whether you are being encouraging or not. And if you are not being encouraging, ask yourselves the question: Where do I fail, and why? You will find that it is at the point at which you are not accepting the reality of the child as it is NOW.

Children need much of this virtue of encouragement, and they do not get enough. How can we give it them if we are so full of moral superiority about what they ought to be but are not? They need encouragement for what they are, not for what they might be, which is a very different matter. A little praise is a good thing, especially when it seems to be irrelevant. For then it is not praise because something has been done well, which would be praise for 'it' rather than for 'me'. What the child needs to fit it to face life courageously, is encouragement and love for what *it is*, and not for what *it does*. It needs this positive enlivening, in spite of everything, and any way. There is too much dis-

couragement, which is another way in which we show our preference for the brakes (for safety's sake) rather than for the engine (because that might be dangerous).

This child, any child, is not what I want. What am I going to do about it? Do we 'let', or do we 'try'? Here is a very vital distinction in regard to our technique, in two short words each of three letters, 'let' and 'try'. Which is the way of accepting the reality of the growth of the child, letting or trying? Think of that other way in which we use the word 'trying': if we are trying to deal with a difficult child we may find the child 'too trying'. Are we going to try to alter it, or are we going to let it grow? The answer which we give to this question will decide much of our technique: what it is going to be, the way it is going to work and what it is called upon to do.

The next diagram shows the three points on the line of movement, A, B, and C which I have used previously (p. 96). Our child has got to the point B, and we want it at C. What are we going to do? Shall we try to make the false assumption of David's identification with Goliath? Or shall we accept the situation as it is now, and let it grow?

DIAGRAM 8

Let us take ourselves back to our days at school with grammar and consider the sentence 'I want it'. We need not take the task of parsing too seriously except to point out that here is a sentence with subject, verb, and object. What we do with our false assumption is to leap the verb altogether, jumping the subject across to the object, thereby trying to get what we want immediately and to race the normal time-train of growth. We make a false assumption of identity between subject and object. That is all very fine and clever, but by doing so we have killed the sentence because we have killed the verb, and if we have killed the verb, then we have killed both the movement and the meaning. That word 'want' which stands between 'I' and 'it' implies that I have *not* got it, and thus defines the situation. It stands for the negative, for if I had it I should not want it. To eliminate the verb and the movement it implies, to make the assumption that 'it' and 'I' are one, is to fix us in a vice and kill us stone-dead. But to get rid of the space and the time in between the subject and the object, is the aim of all trying.

This sentence will also serve to illustrate the difference between an ideal and a phantasy, for we can teach life even from grammer. In the way in

which it reads, 'I want it', the object is separated from the subject by the verb. It is therefore an objective, i.e. something to which we have not yet attained. It is like an ideal, which is also something not yet attained: but phantasy is something which we have already attained because we 'must-have' it. But if subject and object are identified the objective is lost. There is no longer any objective, because we have turned it into an object which is the same as the subject. We must have the verb in the sentence in order to keep moving and preserve the relative negative of the unattained objective. To preserve movement we must have a letting process, because the trying process will tend to fix and kill. It is our phantasies that we 'must-have', not our ideals. Our ideals are sufficient source of movement as an objective, quite independent of whether we may ever or never attain them. If we must have our ideals achieved and gratified, they are not ideals at all, but only phantasies.

While we are on this matter of grammar, there is one other interesting point. Let us remind ourselves that the object is put always into the accusative. This is very interesting, for when the subject identifies himself by false assumption with the object, he

is putting himself also into the accusative mood. He is the victim of his sense of guilt.

Perhaps all this emphasis on 'letting be' may sound very passive and depressing. Let us look at will-power and see whether that can help us any better. 'If at first you don't succeed, try, try, try again.' 'Use your will-power, pull yourself together,' and so on, is the customary advice which we receive for our assistance from another person's morality. It sounds so easy, which should make us the more suspicious. Words are dangerous tools. When mental aggressiveness comes to the aid of emotional weakness, words of power are often used like swords to poke at people, without realizing the damage they do. Perhaps there may be something useful in all this easy talk about will-power, but from the way in which most people are content to bandy the words about, it is evident that they have not even started to sift out the good from the bad, and that they are not using any practical criterion whatever.

Let us therefore be as simple as we can in this difficult and much debated matter, and look at will-power first from B (which is reality now) and then from C (which is what I want). We shall find that there are at least these two aspects of this problem

of will-power. We want some criterion as to when will-power is good and when it is bad. Let us eliminate bad will-power first of all. It is always based upon a false assumption, a phantasy of omnipotence. 'I can be what I like: I can have what I want: I have only got to try and it is always mine: I need not have anything as it is, I can always have it just as I like'; *provided that what I like is good, and that I am good, and that I go about it in a good way*. Good as it seems, there is a catch in it. This aspect of will-power is our old friend the identification of subject and object. 'It is mine, it is me, and it is my will-power to hold on to this assumption against all comers.' It is not enough to wish for goodness, if the goodness is untimely. *Goodness must grow*. It is just this matter of not having goodness NOW, or even ever in the way we wish, that we must learn to accept. But curiously enough that is not really will-power at all, it is only 'won't' power. 'I won't let go, and I won't believe it if you tell me anything different.' It is the kind of will-power that many parents and teachers use, but it is the false assumption of immediate change. The fact that it may sometimes be laudably successful is apt to obscure the fact that some one else has to pay too great a price. If goodness must grow, untimely but

successful effort to force it may pull it up by the roots.

The other kind of will-power which accepts the negative of reality is not at C ('trying it on' by identification with the object); it is at B ('letting it be' by the identity of the subject). 'I am *not* what I want to be: what I have is not what I want.' There is poor B, in reality, up against a negative. This sets him his job of work. But where does his will-power come in? No amount of his willing is going to eliminate immediately that negative aspect of reality. The first thing that he has to do is to submit to it. Then, having got well inside the reality situation, having accepted the time law and the whole situation as it stands, then and not until then can he start talking about will-power. Only then can he get inside and shove, and not before then can he truly say: 'Yes, I will.'

Being thus faced with facts which are accepted, is the true meaning of 'determination'. It is as if we are bounded on all sides by the barrier of a definitive negative, within which we agree to face the music and accept the load. We've got to 'love' the job: which means, to 'lump it' and get on with it. There are more virtues here, such as courage, patience,

and adaptability. But the chief quality that we require is that of endurance, which knows how to take its hardships softly.

Having undertaken the job, let us be quite clear as to what the direction of our will-power is going to be. If I stand over at C, then 'I ought to be and I ought to have'. That kind of will-power is standing on the outside and on the wrong side of reality, and it is essentially won't power, negative and destructive. But the true will-power starts off with acceptance and submission, it embraces the situation as it is and says: 'Now, having accepted the negative and having suffered the pain, I am prepared to do something about it because I want to.' The essence of all discipline is to accept the 'No' of reality with the 'Yes' of agreement and submission.

We have met the misuse of will-power many times, and it is sometimes called 'wilfulness'. In fact we have met it at both ends of the family, both in the cradle and at the head of the table. I think we shall all agree at which end it is most destructive. The first thing that we have to do with this wilful will-powered person is to mediate the negative of life, in fact to teach him some discipline, which applies equally to both ends of the table. Discipline

is the mediation of the factual negative, which is that part of life that stands between me and what I want. At the end of the last century the wilful type of will-power, exercised through the egotistic negative of authority, was perhaps in its heyday. In the earlier part of this century it stood on its head and demanded perfect freedom. But truth is never so easily achieved as by the simple process of standing error upon its head. There are always these two forms of wilfulness, the one which is vested in morality and the other in immorality. But the reality of discipline is not a matter of personal law or personal convenience. It is a matter of fact.

As I suggested in the diagrams of rhythm (see (p. 70), there is in reality the plus and the minus, the day and the night, life and death, the having and the giving-up. The art of discipline is the art of acceptance of the negative, but we are all prone to have an entirely different attitude towards what we do not like, from that which we adopt to what we like. If it is pleasant we accept it, if it is unpleasant we reject it, which shows where discipline has failed. Discipline is the capacity to accept the negative, not as if it were a positive, but as if it were a negative; and the pain, not as if it were pleasure, but as if it

were what it really is, a pain. The discipline of life is the psychology of weaning by the acceptance of the negative aspect of reality, and it is through the mediation of authority that the larger acceptance is made possible, through having had many smaller experiences of it.

Many people are too kind. They do not mediate reality, they mediate instead their particular idea of the Kingdom of Heaven, which is a state of their having all that they want when they want it. The problem of reality is that it is often painful: it is not good, it is not kind, it is not benevolent nor thoughtful. It does not wait for our convenience, nor always offer us another chance, and the role of authority is to mediate this reality as in fact it stands. But some people make the mistake of ordaining that in their family only kindness should occur, so that there is no such thing as experience of cruelty or pain. Everything is made easy and pleasant; the words pain and cruelty are omitted from the dictionary and out of the family life. The gospel is a 'Gentle Jesus' gospel, and the domestic atmosphere is one of kindness, gentleness, love, and nothing else.

It may sound curious that I should criticize what seems, although I think mistakenly, an ultra-

Christian standard of life. I do not criticize out of personal prejudice, but out of my experience of many patients whose normal development has been seriously injured by the teaching of such doctrines and the arbitrary limitation of experience which they involved. They never had the opportunity of discovering that hate was part of their subjective reality, because, as children, either there was nothing to hate or hate was not allowed. But it is natural for a child to hate sometimes, and it is much better to let it out of the system than to keep it in, where it burns below the surface, out of all control. In childhood, there are many occasions when some experience of deprivation arouses a feeling of hate. Toys are lost, something is destroyed, the child meets pain in sickness, perhaps a death occurs in the family, and the natural reaction to deprivation before we are weaned is that we should hate. This process of weaning is not something that starts and finishes at the same time, and we can never assume that it has occurred merely because it ought to have done. In families in which this too-sweet atmosphere exists, the children tend to grow up with a very sweet exterior, but with a self-destructive morbidity about them. Some of the cases that I have met have

had obsessions that they wanted to kill somebody, which is very awkward when you feel that you both are and ought to be such an entirely unaggressive person.

The problem is a very real one. I suggest that the business of authority is not to talk or act sentimentally or according to any false morality or puristic theory, but in accordance with the reality world and the experience of everyday common-sense standards. The reality of punishment then becomes a part of the necessary disciplinary training. Does reality punish? It does indeed. Does reality give second chances? Sometimes: but it is not to be relied upon for this act of personal consideration. The child has to come face to face with and to accept the reality situation for what it is worth. It cannot do that if it is always gently forgiven and sweetly reasoned with, for reality is not so sweetly reasonable. If we fall off a brick wall on to a garden path there is no sweet reason about the bump. If we put a finger in the fire there is no gentleness about the burn. If we ignore the factual negatives about reality, the lesson with which we are presented may give us a very strong and sometimes indeed quite final sense of punishment.

This problem of punishment is largely one of egotism, and if punishment there need be, there are few who can be trusted to adminster it rightly. Either we are vindictive, or we are sentimental, but those who are weaned to accept reality as it stands are neither of these.

Punishment is an extremely difficult problem. How and when, if at all, should it be administered? The problem is made more difficult (or more easy, perhaps) by the fact that it is not so much what we do that matters as the motive with which we do it. The child judges us not by what we do or say, not by our 'form', however good or bad that may be, but by that spirit which is the inspiration and meaning of it. So that although in one way problems of punishment are difficult to give a ruling about, in another way they are more easy, for it is our motive that matters most. To the question 'What should I do?', the answer is 'Who are you?' If the motive is buttressed egotism, then the effect of our punishment, however good in form it may be, will be to reinforce the buttressed egotism of the child in one way or another. Whereas if our motive is to deal justly with what has occurred, but more mercifully perhaps than reality might, then that will be

accepted by the child as long as the child has been trained to accept anything.

Sometimes children want to be punished: for children, and women too, like to 'try it on'. They are the positive moving spirits and they like to have somebody there to tell them how far they can go and to mediate the negative 'That is enough!' Children and women are sometimes pleased when they find themselves up against this limit, for it is occasionally a great relief, a rest, a comfort and a protection to find somebody there to mediate the negative and firmly say 'Hi! Stop'.

What children need and women too, but all too rarely find, is some one who will act as an emotional 'shock-absorber'. If their emotion requires an outlet, it does not often need an emotional response so much as simply to be accepted and to be taken for granted. To meet it with a return of mental aggressiveness is for most of us the easiest course, but that is always unfair and nearly always very unwise. Mental aggressiveness is cheap: it is too easy, and too strong. But the emotional shock-absorber will be found to be most useful in absorbing the surplus emotional energy, with which both children and women are sometimes overcharged and over free.

Punishment requires some kind of a criterion as to when it is to be administered. I believe that that criterion is essentially impersonal. When reality laws are broken and involve danger, as the breaking of reality laws always do involve danger, then we should mediate reality and make the situation a little dangerous. But let us keep personalities out of it as far as we can. Because our particular morality may have been infringed, that is not really serious. It is a lesser matter altogether, but it is the kind of offence which is often regarded as being the far more punishable crime. This is a very difficult matter, however, for who is to distinguish between what is only a morality and what is a reality, because everybody regards their own morality as a reality? But if the criterion is this impersonal one of real danger to some one, that is at least some guide. However, if I am asked whether punishment should be administered hot or cold, I am not prepared to answer. I am open to learn about it from the experience of others, but I think the child often prefers it hot and sudden. We can remind ourselves with satisfaction of the kind of punishments which have gone out of fashion: punishing by silence, punishing by darkness, punishing by starving, or by moral

obloquy. Any child would rather have almost any kind of punishment and get it over, than some of these inventions of the Devil which have been imposed by past moralities.

I want to end this chapter by emphasizing again the difference between like and love. The capacity to suffer (in the sense of accepting as well as of feeling pain) is the criterion of love, as it is of life. Here may be something which I do not want; I do not like it and I disapprove of it. This is no problem for love, which takes and accepts it as it would take anything else, but with the qualification of an intention to alter it in time if that should prove possible. It is no problem for the attitude of like either, for it is definitely disliked, and so 'like' feels that it must be stopped at once. Impatience, ignoring, irritability and ill-temper are all phenomena of like and dislike, but not of love. Love is quite clear and calm about the matter.

Love is the combination of a mood of emotional relaxation and acceptance (shock-absorber), together with some degree of concentration upon the more or less clearly visualized possibility of change. Love effects change naturally, in the normal time of growth, and therefore does not need to bother

about How it is to be done, or What has to be done. Love is the warmth and light that lets things grow, because it knows they must. It has a quality of faith that works, and can work miracles, without ever knowing clearly how it is done.

In the diagram of 'Jumping to conclusions', let us for a moment not make the jump at all, but stand and grow becomingly instead. Then A stands for the past, behind us: B is the present, NOW: and C contains the future, as yet unfulfilled. Then it seems to me that love always stands at B and is thus on the same side of the plate as the problem which it is loving. But like and dislike stand at C and say either 'Go over there' or 'Come over here'. Interference in the wrong sense, or the alternative of ignoring altogether ('Oh, I don't care: I can't be bothered'), are the two different methods employed by the attitude of like and dislike. 'I do not like it, therefore I will interfere', or alternatively 'I do not care and I will have nothing to do with it'. But love neither interferes nor ignores. Love takes the line of the dynamic aspect of 'let be'. It is not a passive leaving it alone and doing nothing about it: it accepts first, 'Let it be what it is', and then moves on in time, accepting reality by the way.

The child wants this kind of a mediator, for the child wants love. The task of the mediator is to love the child and to love the reality which is not what either child or mediator want. But this mediator is not the lord and master of the situation, for authority as mediator is the servant of the child, as of the Law.

Chapter IV

LAW AND THE SOCIAL GROUP

External and internal viewpoints. The limits of the scientific method. East and West: mysticism and materialism. The dangers of each. Progress, spiritual and material. Mental limitations. The value and error of analysis. Education: its derivation. The partial and total methods. Delinquency and criminal morality. What is Truth? Need for rebirth

We have all noticed how two people, seeing the same thing, can yet see something very different, and it is good to recognize more clearly the differences between these two points of view. As an example, we may examine a matchbox, turning it round and seeing the way in which it presents certain surfaces and patterns, a definite shape and size. In doing so we may see all round it, but still we are only seeing it from one—the external—point of view. When we open the box, however, and look inside, we get a much more extensive point of view. For not only can we look at the inside of the box:

we can also examine the matches, which may arouse further associations, such as pictures of forests of pine trees in Sweden, chemical factories and the various firesides of many homes. This inner point of view is substantially very different from the external viewpoint, yet we are examining the same matchbox.

These two points of view, the outer and the inner, exist in regard to everything and everybody, and correspond with 'quantity' and 'quality' respectively. The inner one includes much more within the scope of its field of vision than that of the outer superficial material standpoint. Science limits its viewpoint to the external, the superficial and material aspect of reality; it is concerned with the measurement of quantities. It says: 'This that I can measure, this that I can touch, this tangible something, this is reality'—and beyond that nothing. It cannot do anything with essential qualities, and so is inclined to leave them out altogether. For Science, the inner world does not exist.

It is this tendency to emphasize and exaggerate the importance of external matters to which I want particularly to refer, and to contrast the point of view of the material scientific attitude with that

other one which starts not externally but internally. I wish to carry the point a stage further and to suggest that it is essentially the contrast between the points of view of the West and the East, between scientific materialism and that mysticism which is the way the mind works from the Eastern point of view. The West is material, formal, rational, descriptive, analytic, and scientific. It is essentially *quantitative*. The East is spiritual, pictorial, symbolic, expressive, intuitive, and mystical. It is essentially *qualitative*. In general, these two points of view are those of the object viewed on the one hand from outside and on the other from within itself, in terms of its essential movement and meaning. Further, the West is more concerned with having and doing, but the East with being. The West is preoccupied with the hypothesis of cause and effect, but the East sees a different fundamental hypothesis, namely, that of equilibrium or balance.

Now the word 'mysticism', according to the *Concise Oxford Dictionary*, is often used as a term of contempt. Therefore if anybody feels inclined to be rude about me and what I say, one of the rude things he can say about me and others who think in the same way is that 'He is inclined to the dangers of a loose

mysticism'. But to this rudeness there is an equally rude and perhaps even more annoying counter-charge, namely, that of hysteria! If you wish to call me a mystic then I can call you an hysteric, and if the rude methods of mental aggressiveness are to be used, one term is as abusive as the other. My definition of hysteria in this connection would be 'an obsessive, defensive preoccupation with the material aspect of external forms'. There certainly are dangers in a loose mysticism, but there are also dangers in a fixed materialism. If you say I am too concerned with inward meanings, I can say your bias is too much in favour of fixed outward forms. I am quite prepared to agree with your disapproval of mystic refugees, but the wrong is in the refuge, not in the mysticism. The fact that either mysticism or materialism may be dangerous, or that anything may be dangerous, should not in itself be sufficient to put us off their closer study. East and West, each have their own points of view and their own virtues. It is in the combination of them both, by which the brilliant guesswork of intuition is qualified by the cold criticism of analytic reason, that we see the truth about the whole, where either of them by themselves may only see the part, which is

made false by the absence of its related context.

East and West are related as female and male, and it is in the association of this dual relationship that wholeness (or holiness) is developed. It is entirely wrong to regard East and West as unable to work together, for the hope of any sanity depends upon the co-operation of the opposites, whether it be the co-operation of the East and West, female and the male, yesterday and to-morrow, faith and works, heart and head, or spirit and matter. These have all become too much set apart from one another, but at the present time there is much evidence of the East coming back into the West, and of the West going back into the East, for its enlightenment. These movements are apparent in philosophy, in science, and particularly in psychology, and they all show the way in which the Western rationalist point of view is again being influenced by the Eastern ideal.

Let us examine the subject of progress, and ask ourselves the question: Have we progressed? What arguments are raised and beaten down on either side when this question is asked! For myself I believe that the answer is Yes, in all the external matters of having and doing: but No, in all the internal

matters of spiritual being. As regards having and doing, we can surely agree that there is much more that we can have and do to-day than yesterday. As far as the Western point of view and the Western method is concerned, progress has been remarkable. It has been marvellous. But has it not been at the expense of losing a great deal of that spiritual illumination which does not at all go hand in hand with material progress? We are living in an age of the mass production of the outer forms of things, but not in an age of spiritual illumination. We are at the mercy of something like a Woolworth's store within our minds, which can possess, but which has lost the art of creating anything. We are finding, as always has been found, that mere material progress is unbalanced by itself and brings its own destruction and decay. Progress which is only in the external matters of form, progress in havings and doings, leads to decadence, unless there is a recrudescence of that inner positive illumination of the spirit which brings balance to the whole, and growth into our lives.

Now I suggest that we can better understand the problem of the inner and the outer point of view, when we regard it from the criterion of fear.

Anxiety in the face of fear may be dealt with by acceptance or by rejection, by facing it and seeing it through, or by finding an important appointment elsewhere. Where we are afraid (as in fact in life we really need to be), we are in a state of anxiety, and are liable to feel apprehensive, and therefore unconsciously to take care of ourselves by some instinctive means of self-defence. Apprehension means that we want to hold on to something, to clutch at material straws. In this state of our uncertainty we feel that we must do something and we must have something to hold on to, and that is the danger of the Western point of view. However right it may be, it is so easily dominated by the dictatorship of flight from fear. Fear demands fixation; to have and to do, not by moving in time, but by false assumption. 'I feel afraid: whatever can I do, or have done for me?' It is easy to point to things that are done, especially to things which are done for people. They have been done so kindly, but should they have been done at all? Would it perhaps have been better if they had not been done? But in this age of civilization, and from our Western point of view, to have something and to do something is so very near the ideal in everybody's mind, that it is difficult for them to sit

still, to do nothing, or be prepared to regard even inactivity as sometimes a virtue in itself.

The growth of being does not come from having, as we might presume to be the case as we look round this material age of the present day. On the contrary, growth of being comes from *not* having. It is that negative 'I have not' that provides the stimulus for all movement and for all growth. It is not the positive of what we have that makes for growth, for that is our fixation, our death and our decay. That which we have NOT, is the objective, the source of movement, and the goal of progress.

If we are to *be*, then there must be no 'must-have'. Not of any kind, not even must-have goodness, must-have righteousness, nor must-have God. There must be no must-have at all if we are to 'be', only the accepted negative 'I want: but meanwhile . . . I have not'. For the way of being is the way of burning. It is the way of burning these material forms, these havings and doings, in order thus to find the meaning, of which the material form is but the prison or the vehicle. The barrier against our 'being' is more often the feeling that we must-have righteousness or rectitude than that we must-have anything else. The greatest crimes—greatest in their

results—sometimes have the highest motives. It is not property, nor things which stand in the way of the path to the 'Kingdom of Heaven', so much as the feeling of 'I must-have the good, I must-have the truth, I must-have righteousness'. The morality of self-righteousness is a very important aspect of the fallacy of must-have. But morality as a must-have must itself be burned to become a reality of being. That is, it must be internalized and assimilated until it becomes essential holiness. Our church of bricks and mortar must be finally absorbed within ourselves.

But now let us look at education. In what direction is education supposed to be leading us? Is it leading towards having and doing, or is it leading towards being? Surely the tendency of education in the past, and still to some extent now, is to emphasize this value of the externals. It insists that we should have something, that we should have knowledge instead of being wise, and that we should always be doing something with our time instead of being 'idle'. But this compulsive competitive race to have more, raises problems of egotism, impatience, possessiveness and competitiveness that are very real problems in regard to the child's right to 'be'.

It is very difficult to go through any school without comparisons being made even more odious than they need to be, by a cast-iron system of marks that always makes somebody seem better and somebody else worse. 'You ought to have more marks!'—but is not being oneself more important than having more likeness—or superiority—to somebody else?

This 'must-have' tendency is part of all false morality. The teacher says, or implies: 'Here is knowledge, you ought to have this. That is wrong, you ought not to have that. Here, take this and give me that.' There is an assumption that something must be eradicated out of the child and something else must be grafted in its place. This is the policy of a bad morality and a bad interference, that lacks respect for all but intellectual snobs and prigs. Having and doing is no respecter of persons. We do not show sufficient respect to children if we try to coerce them into our particular moral code. We do not show sufficient respect for any being, because our respect is dedicated to the idolatry of having and doing.

This mind of ours, with which we work and upon which we are wont so trustingly to rely, is a very dangerous tool. Nothing is to be trusted, not even

this mind of ours, because reason is only concerned with measurement. It is therefore separative, analytic, comparative, competitive, and liable to become very aggressive and destructive. The danger of all analysis is that of itself it is essentially destructive, no matter what we analyse. It lacks that which is necessary for all growth, namely contact, relationship or love, which leads to nourishment and growth. This is the other half of analysis, which makes it creative instead of destructive, as I shall shortly be explaining further. If we only take something to pieces, taking it down to its separate parts, whether it be picture or child, we have reduced it to *only* dust and ashes, *only* paint and canvas, *only* egotism and complexes. The only error is that we have *only* done half the creative work. The great danger of the analytic method is the way in which it safeguards our inferiority: 'As a whole I am afraid of you, but if I can take you down to sufficiently small parts, then this is *only* that, and I feel bigger than I felt before.' This analytic and destructive tendency of mind is surely to blame for the school curriculum. Perhaps not all school time-tables are divided into so many hours in the day, and so many separated parts. Perhaps there are schools for which

education is a unity and the child regarded as a unit; but even so we are not, I think, quite clear in our minds as to the difficulty of education and the dangers of this analytic tendency. It is incredible now to think that mathematics was at one time the language of philosophers. It was invented by philosophers as a mode of expression of their meaning, but what have teachers done with it? They have turned it into an idolatry of figures. But whether the form we use be that of numbers or letters, words or sentences, we must never forget that these are only symbols with which our minds can play, in order to understand a little of Life's meaning. In a previous chapter I suggested that even grammar could be used to teach the meaning of life and was not necessarily to be limited to the analytic parsing of a dead sentence. Our danger is that we are always inclined too much towards isolation: we either overemphasize the athletic or the intellectual aspect of the school curriculum, but do not seem able to relate the two. We are either only 'bodied' or only 'minded', but our task is to become inspired body-minds.

Because I am particularly interested in this matter from the point of view of my own work, I want,

before going on to a more general discussion of the problems of education, to return for a moment to consider the use of the analytic method as it affects psychotherapy. As I have said before, there are two sides to analysis: the first one is in the act of separation, 'This is NOT that', which has a salutary effect in checking up our phantasies and our identifications, setting the self, for a moment at least, on one side from its false assumptions and protective identifications. This process is the prototype of all our weanings and inserts the NOT where it belongs, between subject and object, or between self and its desired objective. We all require thus to be reduced to our component parts occasionally, and faced with a few firm facts. But then comes in the second part of this procedure. Here we are, separated: but then, what next?

The next phase is, of the two, the more important. It is a matter of our attitude to all these others: having thus set them out, as an array of facts, they are now to be 'accepted'. These parts are not to be added to, nor subtracted from, one another. They are to be *related to* one another. They are to be loved, or eaten: absorbed, or digested: linked with a living 'and' in such a way that they all can learn to play

their parts in the community. Facts, like children, have a way of dealing with one another to the common good.

Perhaps the first and last task for all analysis is to separate the two aspects of experience which we may agree to call 'spiritual' and 'material', mystic and soldier, East and West, female and male, unseen and seen. But we must then keep all these couples combined and related, not preferring either, but linking both with 'and'. If we remember always to do that, we shall not fall into the error of believing that there is any such 'thing' (or 'place', should it be?) as 'the unconscious', for it can only exist as an aspect of its opposite, which in this case is consciousness. Like all the others, these two are balanced in their relationship with one another, even if it requires symptoms to preserve their equilibrium. Neither are to blame for anything: for we are concerned with facts, not faults. Indeed, no one is to blame, unless the moralists are hard at work, seeking scapegoats for their misfortunes.

Are the psychologists to be regarded as realists or moralists in the sense in which we have agreed to use these terms? The answer is at least doubtful. The moralists prefer good to evil: some psychologists

regard the unconscious which they have isolated as 'evil' source of symptoms, some as 'good' source of cure. They seem confused to find that it is both, but it is the error of their method that has caused a quandary because they have missed a paradox. They have taken away one side of the balance, and found that they could not get rid of the other after all.

Most dubious of all in their morality are those who pursue the causal chain of blame endlessly backwards down the time track of experience, seeking for some 'FIRST CAUSE'. This process is called 'Reductive Analysis', and is sometimes very close to *reductio ad absurdum* in the way in which it comes to its inevitable conclusions. The blame, of course, is found at the beginning: in the parents (especially poor mother!), the nipple and the womb.

Facts, not faults: reality, not morality: science, not heresy-hunting: balance, not 'first cause', for cause requires effect, and each with the other balance up together. Analysis, as a two-sided affair for our acceptance, is a useful healer. The first step, be it for healing, teaching or growing, is SEPARATION. The second step is ACCEPTANCE, which makes a dynamic thing of relationship. The third and most

important step is a consequence of the other two, which grows out of them, in a process of becoming. It is ABSORPTION, which works the miracle of outward death and innermost rebirth.

This discussion of the meaning of Analysis in its special use as a means of healing may well lead us on to consider the wider subject of Education.

I used to think that education and teaching differed essentially, but I do not think so any longer. I think that either education or teaching can be good or bad. I used to think that education was good in the sense that it was pulling something out, and that teaching was bad because it tried to put something in; but now I believe this to be a very false distinction. Good teaching is the same as good education; it is the acceptance of the growing point of interest and the feeding of it with material which it can of its own initiative assimilate.

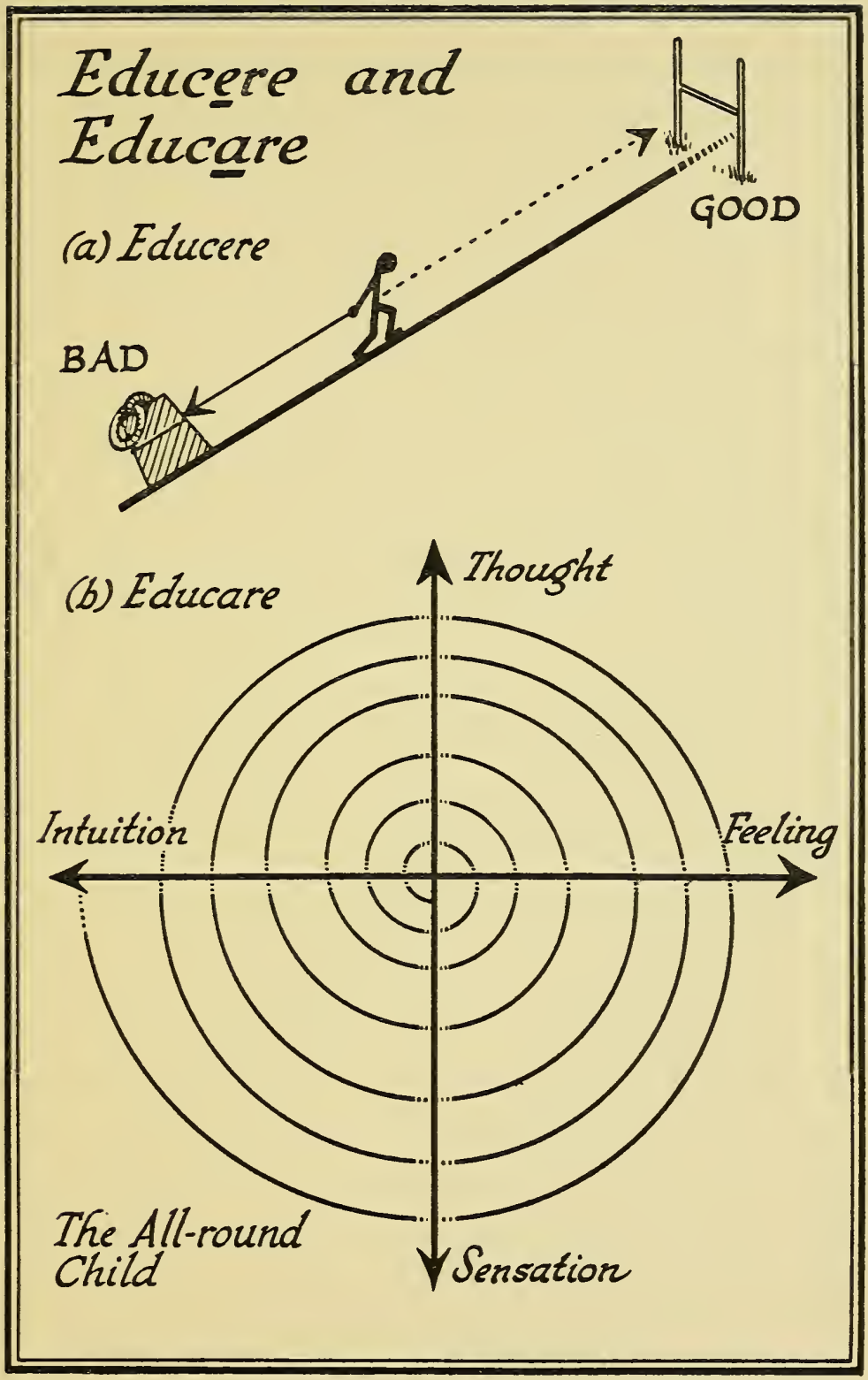
According to its derivation (educare—to nourish, not from educere—to lead forth), nourishment is the true meaning of education. Like all food, it is easy to have too much of it. We should not be eating all the time: we need a balanced diet: knowledge should not just be allowed to stay unchanged in the stomach of memory: it has to be assimilated (i.e. destroyed)

before it can be made our own: and it is the poorest compliment to teacher to return it unchanged and undigested back on to the plate.

The motive power that gives energy to all education or teaching is the 'I want to know' of the taught. But even that desire for knowledge is not to be trusted, because it may be an anxiety reaction to acquire protective knowledge, or alternatively it may be a true desire for growth or extension, an appetite for the eating of experience and the development of true courage through wisdom. Bad teaching aims at bestowing something good and removing something bad: but good teaching aims at growing something whole and holy. Education must therefore recognize the two aspects of its problem: the outer and the inner, morality or reality, ought to be or really is, rejection or acceptance of the child as the child is now.

The contrasted objectives of good and bad education may be illustrated by a diagram (page 157). The first picture shows the child being dragged up the hill of education by means of a tow rope (educere) towards some morality which is quite sure of what the child ought to have and ought to know. This is the good goal, the child must-have it.

DIAGRAM 9


Educere and Educare
(a) Educere
GOOD
BAD
(b) Educare
Thought
Intuition
Feeling
Sensation
The All-round Child

Dragging behind it, however, is the dead weight of inertia, laziness, rebellion, and naughtiness, for any evidence of which, the child, upon this system, must-have punishment. (Note here the balance between the two must-haves of 'good' and 'bad' respectively.)

In contrast with this, however, the education of the all-round child requires the suitable nourishment in due time of the wholeness of the child's being according to its own nature, and in all its aspects of body, mind and spirit, or sensations, feelings, thoughts, and religious aspirations. This child must learn how to fall as well as rise: how to lose as well as gain: how to die as well as live. Education according to this system is an adventure in regard to the unknown. For who knows what the child may become, except by watching it and feeding it carefully from time to time? This is the method of good manners, which will grow good manners in return. The other method creates both crime and punishment, because it confuses part with whole, sentimentality with sensitiveness and impatient idealism with the scientific spirit that accepts reality in the circumstances, and 'loves' it as it is.

I have suggested that the method of must-have contrasted with that of being is the problem of

education, but I am quite certain that it is the central problem of delinquency. Surely 'must-have' is the essence of all delinquency? I wonder if we are living in an essentially delinquent society, with education as the delinquent leader of delinquency! Delinquency is an anxiety reaction by the method of the false assumption, and the cause of delinquency is intolerance of the frustrating negative: I have NOT. 'I want—I have not what I want—I must have what I want NOW. So I take it, out of place and out of time, because I must-have it NOW.' That is the essence of all delinquency, but it may take many forms, many of which escape the social law, because that also is mainly interested in the preservation of the rights of property and having things. There is no law for the punishment of moral burglars and moral murderers, for Society is not so much interested in the protection of beings, as it is in safeguarding the fixtures of the havers and doers. The basis of all delinquency is stealing, in the sense of taking something which is not yet there, although perhaps it might have grown in time or in another place. Stealing is therefore essentially a failure in our adaptation towards the reality of time. But surely the stealing of 'things' as a form of delin-

quency is of less importance than that stealing of moral values which is the vice of moralists?

Society can make its criminals in one of two ways. In the beginning there are certain things which children must-have: they must-have love, must-have food, and must-have a certain measure of security. There is a genuine must-have in the beginning of life, until the child has become strong enough to be weaned of all its must-have tendencies. But if the outer law of circumstance does not provide what the child must-have, then in its own self-defence the child must take. Interference with what the child must-have leads to rebellion. Interference breeds interference, and the competition between egotistic parent and egotistic child will soon cause the battle to be waged between the haves and have-nots, where being is forgotten. Frustration caused through anxious egotism is the father of delinquency. But sentimental spoiling, by having too much of the good things of life too soon, is its mother. In either case the child develops with the feeling, 'I must-have—either what I have never had, or what I have always had'. Thus the development of delinquency is usually through faults on the part of authority, who have not mediated reality but some

particular law of their own. Reality as a guide develops the sense of the accepted negative, which is the true process of weaning and the cure of all delinquency, moral or otherwise.

There is a morality even about stealing, for all delinquents are moralists too, feeling that they ought to have what they want. They may be multiple moralists, having not only one moral code but many. There is a morality of imitation (I ought to be good) and a morality of rebellion (I ought not to be good); and there is also a conventional obedience to the social code, for we are all prepared to recognize at times on which side our bread is buttered. Whatever we do, we feel that it is right at the time at which we do it, although perhaps we may have lost all sense of proportion on the spur of partial and instinctive impulse. Both the delinquent and the law which punishes him have each their own respectable moralities; and they also share in common a tendency to be punitive and impulsive, thereby losing their common sense and good humour.

What are we to do with our delinquents, these objects of our disapproval, that morality so tersely labels 'bad'? There is a fallacy and a truth in the

principle of 'love and let be'. The fallacy, to which I have previously referred, is that which regards only one aspect of the dynamic system, and so confuses acceptance with inertia. This child is a potential or an actual delinquent, so what does it mean to 'love and let be'? Are we merely to let the child go on being a delinquent? If not, what should we do and how should we do it? Authority as mediator regards the force of reality on the one hand, the motive of the child on the other, and sees not one but both. Its task is neither to interfere nor to ignore, but to accept with both hands the nature of the problem now, whatever it may be. This child is in fact a delinquent: he may even be my son, or she may be my daughter, and it may seem hard for me to believe that any child of mine could do anything wrong! But there it is, such things do happen to us all, and that is in fact the case. Both the child and the fact of what has happened must first be loved as they are: they must be accepted *in spite* of disapproval, which should not interfere in any way with the love relationship. This method of 'love and let be' is the essence of all constructive discipline, and it has the additional benefit of being applicable both to the child and to the authority which

for better or for worse would seek to control it.

To put it briefly once again, even at the risk of irksome repetition: our worst enemies require our best manners if we are to make them into friends. Love as healer needs to do nothing but be itself, because it is the loving that is the process of healing. Love is closest contact, not only pious hope. It will get right down to the problem, and get on with it in time. But lovelessness must interfere aggressively and timelessly, because it cannot really effect change in any other way.

Authority should be the mediator of reality, not only or particularly negative, but certainly including its negative aspect. Social law, domestic law, or nursery law, all are at the best but poor inferior copies of the reality law, and they owe their practical usefulness to the extent to which they are in fact in agreement with reality principles. For instance, reality law states that where many live together individuals must be restrained in order that the group can be organized as a whole. It is for this reality law that social law stands and exercises its principles in one way or another. Relationship of any kind, whether of two people or more, implies restraint on both. 'I am not alone' is the law of the

accepted negative, and full acceptance of the meaning of that law will cure all delinquents. In life there is only this one problem to be solved: it is the problem of relationships, because without relationships life cannot BE.

This law of reality is the law of dynamic balance, which is the law of all relationship. If you interfere with me, because you have not accepted the fact (which comes from our relationship) that I am a negative aspect of yourself, then I shall interfere with you. Thinking falsely in terms of cause and effect, we behave as falsely in deciding who and what is to blame. Society is inclined to ignore this law of balance, and to impose laws, artificial restrictions, and sometimes indeed moral prejudices under the guise of law. It is then surprised that the balance shows itself in curious developments of criminal tendencies amongst those who are thus restrained. But these criminal tendencies are really only moral tendencies, to preserve the balance of the rights of the individual against these interfering impositions of the restricting authority. Social law may very easily develop a false morality, whether it is the law of the nursery or the law of the legal text-book. Such interfering restrictions of protective egotism or moral

busybodies can come between the law of reality and the way in which it is mediated by the appointed authority.

One of the worst features of the law in international relationships is seen in the legalizing of forced promises as fixed moral principles. International standards are in this respect behind nursery ones, because the convenient imposition of promises for fixing inconvenient movement has fortunately gone out of nursery fashion nowadays. They were always an unfair and unjust form of moral obligation, which should never be imposed upon unwilling victims. The habit of wish-fulfilment (Promise me . . . !) dies more hardly, however, in international relationships than in nursery ones. A Peace Treaty is indeed only a scrap of paper if it is a promise exacted under duress and fortified by threats. Such promises when broken are always the cause of deprecatory howls about broken faith, but faith was first broken long before the promise was exacted. All such moral obligations, enforced upon others, whether in the nurseries of children or the councils of politicians, are the cover for ill manners and egotistic avarice, and become fortified by the false authority which legal sanction justifies.

But having made its laws for its convenience, society will of course be much annoyed if its conventions are broken. It exercises the prerogative of punishment, and wherever it is a morality which has been offended, its attitude to the offender is inclined to be the more vindictive and punitive. There is, however, a very strong false root to this punitive tendency where a morality has suffered offence, and that is the satisfaction of punishment for vicarious sin. If you offend my morality, which is to preserve my self-righteousness, I feel so much better if I can punish you, and the more vindictive I am about it the greater is my own moral satisfaction and self-defence. Where vindictiveness comes into social law and social punishment, we must suspect that not a reality but a morality has been offended.

Would not the protection of society be better achieved through acceptance of the criminal, rather than through his or her punitive rejection as an outcast from the moral code? Reality law is the great teacher, but it is also the subject taught, and it requires close, constant and most careful study from its students. Could not nursery law and social law, instead of exercising this punitive, vindictive, rejective attitude towards the delinquent, also assume

the role of teacher and mediator of reality? Delinquency, except to the moralists, is a form of sickness, a dis-ease. Is there a way of healing? If so it would be better for the family and for society than this too often tried method of moral rejection and vindictive punishment. For one thing, it is so expensive, which for those who must-have is the argument that will eventually win them over to a scientific study of the problem of delinquency. We can apply the scientific method to the problem of delinquency without the false assumptions of moral prejudice: but what exactly do we understand by the scientific method, and how does it apply in the matter we are considering?

Science is itself the mediator of reality. The criterion of this reality to science is the way in which it speaks for itself, its essential 'is-ness': 'What is it now? Let me accept now what it is now. Let me see.' That is the scientific method, which follows observation and the acceptance of phenomena by subsequent classification and deduction. But even science is not free from moral prejudice and egotistic motive. The purely scientific spirit is extremely rare, simply because it must be free from all morality and egotism. True science will say: 'I want the truth,

not as I want it, but as it is.' But that is too much to expect from most of us, who want to jump to our conclusions and to be able to shut our eyes conveniently against what we do not like to see. If we do not understand it, then it has no meaning: if we cannot see it, then it is not there. If you differ from me, then you are wrong because you ought to agree with me. Morality has always been and in fact must always be the enemy of all science, and there is still plenty of it for the scientific method to observe, accept, and understand. Therefore the scientific method must learn to see its own morality: its first assumptions, its unproved hypotheses: its mental prejudices and its oughts and ought-not-to-be's. The true scientist must combine interest with disinterestedness, egotism with unselfishness, isolation with relationship, power with the ability to lose it, conviction with willingness to be proved wrong; and he must possess the fearlessness of love for that illimitable unknown which must always surround his every endeavour. He is the mediator of reality: not of what he wants, or you want, or of what any of us think ought to be, but of what *is*.

That sounds good for science and for the scientific method, but what is to be regarded as the limit of

its scope? Is it only to examine the outside of the matchbox, the matter of its external form, or is the scientific method to be allowed to look inside, to pursue meanings and movements through time and space and to see the whole as well as the analysed fraction? This reality amidst which we live is more than the material mind with which we seek to measure it; and so we must always be prepared to be out of our senses to some extent, if our senses are less than that which we seek to measure with them. We must not be afraid to seem at least a little mad if we decide to walk upon this middle path as mediators of the opposing law.

Mind itself is but a limited measure, a partial means, a medium, a way to something which is bigger than itself and never to be confused with itself, because the mind is a part of the whole and therefore not large enough to embrace the whole. It is only an instrument, like other instruments. It is a means to an end and not an end in itself. So scientists must be prepared to recognize that they are using their minds just as they are using their other working hypotheses, as a convenient measure. But if used also to express their own motives, their minds are essentially fallible, limited, and untrust-

worthy. They are then but fixed moralities, instead of moving engines to carry us across the gulf of all uncertain meaning.

Yet with these minds of ours, examining it as a whole, we can get inside reality, to see the movement of its meaning, and we shall find that we are no longer in a world of tangible material or measurable forms. If we enter into the meaning then we lose the form—and we must accept the danger of burning not only our fingers, but it is worth the risk. There is no limit to the scope of the scientific method, and it is not only applicable to the measurement of external forms. It can not only observe the measurement of things, but also their movements and their meanings, of which these forms may be regarded as only the vehicles, or as the means for the conveyance of the meaning. Then science becomes interested in such aspects of reality as force, direction and time sequences. But this is the inner aspect, the Eastern point of view, and science may discover what common sense has known all along, that things are not in fact at all what they seem to be on our first superficial observation. It is quite familiar to everybody who has ever examined the meaning and the inside of anything, that the inner point of view is

quite different from the familiar one of the external material measure.

This is the problem in all our unfamiliar art nowadays. Orthodox art drew the most beautiful matchbox in perfect perspective, until some one looked inside and saw that it was different. He saw both the inside and the outside at the same time—and perhaps he also discovered the essential abstract principle of all matchboxes! He saw the mysterious chemistry of matter, fire as the nucleus of society, and the movement of life amidst the pine forests of Sweden. He depicted what he saw and then 'Matchbox' was written underneath the picture. But people looked and said: 'I have never seen a matchbox like that in my life! This is not art! This is nonsense! This is ridiculous.' He had seen too much, and it made these art critics feel very uncomfortable, so of course they had to say something rude about him in their self-defence.

Everywhere to-day the problem is the same. Are we prepared to see the whole, to take the inner point of view and lose this hysterical identification with the external form of things? The movement is strong to-day in art as it is in psychology, but it is always very puzzling and annoying to those who

are accustomed to see matters differently. There are many of us nowadays who regard ourselves primarily as scientists and resent any other label, who are using the scientific method of observation and acceptance, not only in limited material ways, but in order to cover the field of mind as a whole. Why, we say, should psychology be any less than life? If it is, it is in danger of falling short of common sense, which in fact it sometimes seems to do. It sometimes lacks that sense of humour which helps towards what is not only the balanced but also the better view of life. We must not lose the gift of laughter at ourselves. Art, philosophy, religion, metaphysics, it makes no difference, they all come within the scientific field of observation of the life of mind. Life is a whole, and there is no need to departmentalize it except for the personal satisfaction of our own security. Each man, woman, or child is a whole. Although we are unique in seeming isolation, yet we are always most intimately involved in a variety of relationships.

But what a clamour of resistance there is to the suggestion that the scientific method can walk so far afield as to investigate the reality of spiritual experience! Another of the criticisms which this

kind of 'loose and dangerous mysticism' is liable to meet is: 'Keep within your own province: there are too many scientists who are wandering in metaphysical abstractions which they do not understand.' Quite true, perfectly true; but need the fact that it is dangerous, or that some mistakes are made, necessarily keep the scientific method out of this extended field of observation and acceptance of reality as a whole?

I believe that we are living, and indeed that we have been living for a long time, in an age of darkness, in a period of very deep spiritual depression. It has been a period of material progress, of exaggerated importance attached to matters of having and doing; but it has been a period of spiritual darkness, the depth of the abyss of which it is impossible for us relatively to estimate. I would not draw too pessimistic a picture of the past, nor would I confine it to within the last few hundred years: but I do feel that to-day there is in some quarters evidence of the stronger forces moving us out of the pit, and from the darkness towards the inner light. It is not through scientific achievement in any material sense, but through the wisdom which has come through our use of the scientific method in the

development and the assimilation of knowledge. We are coming out of an age of idolatry, of persistent apprehension of the material aspect of things, and of the fixed external point of view which has dominated science, religion, and education, often to their material advantage, but to their spiritual decay. It has been an age of moralities, of arguments and quarrels as to who is right and what is good, but an age which has not been particularly interested in the truth.

Both back and forth the tides must flow, and today two opposite tides are running fast. One is in the direction of regression: towards individual isolation, material progress, destruction of opposition and authoritarian supremacy. The other is a softer current, that seeks to dissolve the problem of opposites by accepting both; it is finding unity and wholeness through a deeper insight into the meaning of our common brotherhood. For this principle of universal oneness, love is the key. Its method is the scientific approach to all our problems, without, however, adopting any fallacious principles of intellectual pride. The solution is to be found through integrating every single separated part into the larger whole. In every nation, as in every profes-

sion: in rich and poor, in high and low, this wisdom grows. It lacks organization because it must be free: it can afford to be silent, because it knows the truth.

But what is truth? It has always been cheap but fashionable to gibe at the person who asks 'What is truth?' But the fact remains that the answer is never an easy one, because the truth is living and moving; it is only relative and it is always hidden under some transient mask of material form. It does not and never can stand still. Growth is not a matter of the form, it is the movement of the spirit, of the hidden life within, of the meaning of the whole but not of any particular part. So I suggest that we (not our generation only but many previous generations) have been going through the Hell of a negative phase. The question is, in every case of the negative phase, whether we are going through with it, or whether we are trying to climb out on the wrong side? When we hear the complaint, 'I have been going through Hell', we may ask: 'Yes, but have you really been going through it, or have you spent all your time trying to get out of it on the wrong side by a short cut?' The better way is to accept and suffer it, taking the rhythm as it comes and moving through it, to pass out in time perhaps upon the other side.

Thus to move with a falling phase is never so depressing as to fight against it. And so the question is whether we shall try to preserve these useful material forms, these valuable mediators, as things in themselves, and thus be idolaters: or whether we shall recognize that the better way of approaching the problem of growth in reality is through allowing these material forms to burn. Then, through their burning we may, like the Phœnix, suffer the pangs of rebirth, and so find the moving essence of their meaning.

Chapter V

THE FULFILMENT OF THE LAW

Instinct and the dangers of being natural. Confusion with intuition. The great reversal. Disease and rejection. The role of the physician. Identification, sympathy, pity, and compassion. The criterion of direction. Two ways of gaining wholeness. Asceticism. Meaning of sublimation. Sleep, dreams, and death. Growth, material and spiritual. Sacrifice and renunciation. The truth of burning. Heaven, Hell, and sin. The four aspects of the self. Man as mediator

'I did it instinctively. It seemed the natural thing to do.' What is to be our point of view in regard to instinctive behaviour? Can we afford to be 'natural'? Is instinct some brilliant and trustworthy light from the unconsciousness within us which can solve all our external problems; or are we to be suspicious of our instincts, or possibly even more than suspicious?

Instincts are an unconscious and automatic behaviour pattern, and the characteristic of instinctive behaviour is its invariability. Instincts do not 'grow', and their behaviour patterns go on repeating in

spite of any change of outward circumstance. For instance, as an example of instinctive behaviour, we may imagine the kitten on the tiled floor of the kitchen from which it cannot get out. It behaves on the tiled floor in exactly the same way as it would have done out in the garden. Every movement and gesture is the same, in spite of the fact that it is quite pointless on a tiled floor. Instincts are thus adapted to jungle days and jungle ways, but not to the modifications of social requirements. They treat 'now' as if now were the same as 'then'; but it is not.

Think of the instinctive reaction to danger. Instinctive self-preservation is the gesture of the closed fist, with the protective purpose of keeping me intact. If I am frightened of you, instinctively I shall hate you as you seem to threaten to hate me, and if I must fight I hope to get my blow in first. If I do not choose to fight, instinctively I may run away. Instinctively, David would fly from Goliath. Instinctively, if he were cornered he would fight him if he must: but equally instinctively David might identify himself with Goliath, feeling as if he were himself Goliath and find his self-defence that way.

But is such instinctive behaviour always wise?

True, it is sometimes wise to fly from danger, or to put up a bluff. I would not suggest that flight is always wrong, but I would suggest that an invariable attitude (which is what you get from an instinctive reaction) is often wrong, for instincts do not pick and choose, they react in general according to a fundamental pattern that may be quite inappropriate to this particular circumstance. For instance, the dentist sometimes says to us, with or without an apology, when we sit in his chair, 'This is going to hurt a little.' Then we hold on to those padded arms, we dig our fingers into the velvet or the leather, we grit our teeth until we are forced to open them and everything is held as tight as possible. We are in a state of tension, and that is instinctive self-defence. But is it common sense, or is it wisdom? Next time anybody threatens to hurt us, let us try another way and see which hurts most—to be in a state of tightness and tension, or to be as limp and relaxed as we can. If ever we are going to fall, it is wise to fall loosely because if we tighten up we shall probably crack somewhere. But that is something which we have to learn to do, because our self-defensive instinct will always tend to try to keep us intact, in a state of tension. For self-defence we cannot afford

to rely on instinct, because it is often better exactly to reverse instinctive tendencies.

In everything we do, we have to learn to overcome instinctive habits. They are generally wrong, because they are not adapted to serve the requirements of higher levels of behaviour. We have to learn, for instance, to overcome the instinctive tensions that are characteristic of anxiety, both in body and in mind. The complicated machinery for living cannot possibly work efficiently that way. The public speaker has to learn this lesson: he must relax his mind, as well as the muscles of his chest and vocal chords, or he will lose the thread of his argument, his breath, and the control of his voice as it gets higher and higher. The swimmer has to learn to accept the water, to give himself easily to it: and when he dives, he must relax or he will experience a most painful impact. The dancer cannot dance well until he has learnt to let himself go into the rhythm. The footballer is taught how to fall limply, so as to avoid injury. In jumping a horse over a fence, tension of mind or body is the worst mistake, and is also very easily transmitted from the rider to the horse. In fact, in every case the chief thing that we have to learn is to 'let ourselves go', to relax, and consciously to

overcome the bad unconscious habits of instinctive self-defence. It is strange but true, that for body, mind and spirit, if we are to be saved, our *instincts must sometimes be exactly reversed.*

Similarly the maternal instinct, to use a label for a group of feelings associated with maternal behaviour, is often dangerous both for the mother and the child. No mother should trust her maternal instinct, because it will be inclined to lavish most inappropriate feelings, at most awkward moments, upon a child who is too young to be able to act other than instinctively in response. As to the sex instinct, who would suggest that it were wise to rely upon an unguarded sex instinct? It would be fatal not only to society, but also to ourselves, if we were to live 'naturally'. In fact there is not one of these instinctive behaviour patterns which is trustworthy or appropriate for behaviour under social conditions and modern circumstances.

But it is not only the cruder types of instinctive behaviour that are the cause of trouble. In more subtle ways than that, unconscious defensive behaviour patterns interfere with our more successful adaptation to our circumstances. Suppose that we have a certain task 'X' to do and that we do not

feel quite happy about doing it. In fact, we do not want to do it, but there it is, a job of work to do. Defensively, instinctively, we get busy with everything else that comes to hand and mind. We start at the other end of the alphabet and do A, then B, C, D, which have nothing to do with X at all. But at least we are busy and getting busier and busier every moment, instinctively, unconsciously and automatically defending ourselves against the task which is really there in front of us to do. There are a great many of these busy people who are doing, doing, doing, instinctively and self-defensively, in order to avoid doing anything which is worth while, because it is dangerous.

Most subtly also, instinct may affect the very process of our thinking. Fear offers a great opportunity for intellectual fussing, so-called mental reason. In thinking (worrying in fact), we find something to do, something to shout about in our minds, instead of settling down and 'staying put' in a real adaptation to a real situation. Thus mental aggressiveness may take the place of emotional deficiency. All such nervous worrying about a problem is instinctive. It may be quite natural in the circumstances, too, but it is not the better for that.

Morality also is tainted with this facile instinctive reaction of self-defence against a problem which we are afraid to face. There is reality, and it is something of which we are afraid. We feel it ought (meaning we would like it) to be different; so we try to fix it as we would like it with consciousness and conscience, when it would really move and we might move in co-operation with it.

This conscience of ours is all very well up to a point, but is it something that we shall always need to rely on as a guide? In fact, ought we to have a conscience? In the end, I believe that the answer is 'No': for a conscience, like all authority, is there for our service only for a while, to be got rid of as soon as possible when its task is done. The holy man, who is complete in his development, has one mind, not two. He feels no dependence upon his conscience, because he no longer needs it any more than he needs help from any other external dictatorship or authority. His wishes are as much at one with the law, as he is with himself. He has no need for conscience to act as makeweight in his moral balance. But for us who have not yet fully grown, it may serve its purpose still, as long as we do not too blindly rely upon it according to the demands of our instinct of self-defence.

I suggest therefore that instinct is something to be watched very carefully, and never to be relied upon, because we have grown beyond our jungle ways and also beyond our instinctive adaptation to them. As civilization is beyond the jungle, so is common sense or wisdom beyond the instinctive method of adaptation to the problems of living in an organized society. If we are to react instinctively, it will be in the direction of keeping intact by flight or fight. But if on the other hand we choose in terms of common sense and wisdom, we shall sometimes react in the very different way of acceptance, making closer contact by moving *towards* the fearful object (i.e. loving our enemies) instead of running away. 'Well,' we shall say, 'let's see!'

It is very important to recognize that this great reversal is in our power, by which our attitude towards experience becomes exactly opposite, according to whether we react instinctively or by the light of this other wisdom. If we are to live in the light of the latter, then something has to be not only changed but actually reversed (or, if you like, we have to be converted). What I am suggesting is that in fact there must be this great reversal in our behaviour before we can find our true adaptation towards, and

acceptance of, not only the reality of ourselves but also of the outside world in which we live and have our 'being'.

I think that the real reason for our mistakes about instinct is that we have confused it with quite another word and meaning, namely intuition. To the lay mind, in novels and in the Press, the words are used as synonyms. Even the dictionary has this same confusion, for it says that instinctive reaction is 'internally compelled' as the result of 'innate prompting' (*O.E.D.*). Yet so is intuitive behaviour 'internally compelled'. 'I feel intuitively that I must, because I know it to be true', says intuition.

The distinction between instinct and intuition is an important one for practical purposes. The reason why intuition ('the immediate apprehension of an object by the mind without the intervention of any reasoning process') is more reliable than instinct is because intuition is a *source of information*, but instinct is a *habit of behaviour*. The difference between the meaning of the two words, therefore, is in fact a difference of opposites. Intuition is 'incoming' (information) and instinct is 'outgoing' (behaviour). We can regard intuition as a virtue because in the highest degree it is illuminative: but instinct is not

so trustworthy, because it is in the lowest degree (i.e. materially) self-protective.

Instinctively we lean outwards upon external material things, tending to grasp apprehensively, to clutch at straws, to have, to hold, to keep and to fix. But what is the price that we pay for this false assumption of security? It does seem safer, instinctively; but is there in fact any real security in dependence upon anybody else, or in grappling ourselves to the seeming solidity of material things? We try to fix them, because we do not feel safe unless they are fixed. We spend a great amount of energy in trying to hold them tight so that they cannot move. But it is no good, because the law of all material form is that it is transient and moving, it cannot last and must in course of time slip from our grasp. The price of this dependence upon material 'having' is always the pain of an unbearable loss and an eventual disillusion, for we have to face at last the law of the transience of all material forms. This is the source of much of our depression, unless we can agree willingly to be depressed, in which case the weight of it is lessened and the depression evaporates.

Similarly we want things done for us, because

when they are done for us, by that loss of our independence we have what seems to be a greater sense of our security. Our feeling of dependence upon society leads to our identification with it. It then becomes our conscience and we read its law as more far-reaching than it really is. When we feel ill, we feel completely lost and that we must be saved at once or die. We must have the doctor, his medicine and his magic. We would rather he did not tell us what to do, we would rather he did it for us; but what we do not want to know is what to do for ourselves.

What would happen if the doctor turned the patient back upon himself and suggested that he should help himself? What should we feel about our doctors if they expected us to take care of ourselves? We should not like it at all, for surely we expect anything but that! They are there as magicians and we are there as puppets to move as they command, but not to understand. But what is the price that we pay, beyond a certain small matter of professional fees, for this privilege of the omnipotent magician? The price of this demand for absolute security at the hands of this guardian angel is that we tend to become incapable of taking care of ourselves.

Now let us think more of this matter. Why do we go to the doctor? That is easy to answer: there is always something which we wish to reject, because it is an annoyance to us. 'I have a pain, I have a discomfort, I have an inconvenience. Doctor, would you please be kind and take it away from me at once?' Can we blame the doctors for falling into the trap? If they did anything else they would lose a great number of their patients.

But let us try to understand, what is this dis-ease from which we suffer? There is more behind it, but *the symptoms of which we complain are really nothing but the evidences of our instinctive self-defence. So-called 'dis-ease'—is our own attempt at cure.* For instance, we describe our symptoms of diarrhoea and vomiting: 'Doctor, would you please stop this happening?' But it is of the attempt at cure that we complain. The diarrhoea and vomiting are evidence that our body is trying by these means to get rid of something that it does not want to keep. This that we complain of is not the illness itself, but the attempt to cure the illness. Or perhaps we have a poisoned finger, red, swollen, hard, painful, and we say: 'Doctor, would you please make this finger better?' But again, all that we are complaining of is nature's attempt to

cure the disease. It is not the disease itself, because all that rushing of blood and lymph to the site of the injury is what our instinctive automatic mechanism has done for us, in order to cope with the invader. To keep our examples quite simple, we may also consider coughs and colds: what are these again but attempts to get rid of something? High temperature is the same. Not long ago if we went to a doctor with a high temperature, most doctors would think that it was their job to take it away by means of drugs that caused it to fall. But some doctors thought then, and more think now, that this high temperature is the attempt on the part of the body to facilitate its own cure. Although this may seem to be a different point of view about disease from the one which is still, perhaps, generally held, I maintain that it is a common-sense point of view. After all, the body is not really a piece of inactive machinery which is waiting for a magician to do something with it. If there is a magician at all, he is inside the body and not outside it.

I believe that the same rule holds good in regard to mental disorder, which is also an attempt to cure disease. If some one were to go to the doctor with an inferiority complex, saying in effect: 'Doctor,

would you mind taking my inferiority complex away, please. I do not like it, it is very inconvenient, it makes me feel uncomfortable,' it would seem a reasonable request. It is quite true that some doctors will offer to do this service for us. But there are others who take quite a different point of view. They suggest that instead of trying to get rid of it, it is really something that we should eat and understand. It is quite possible to cope with it in that way, by accepting it and coming to terms with the painful fact of this really fearful inferiority. They may not seem so kind, but kindness is often dangerous and it is usually better to be more truthful.

But for many of us there has been so much experience in our lives that was uneatable, the kind of thing that made us 'sick' of it, that we simply felt we could not bear it. And so emotionally and psychologically we dealt with it by rejection and, as it were, vomited it. That was our attempt to maintain our balance then. But it is very liable to result in a state of emotional dis-ease or discomfort, because it is not easy thus to effect a balance. In the beginning, we tried to cure the situation which was more than we could bear by getting rid of it. And so the patient who suffered from shell-shock thought

that he was suffering from having been blown up, but he was not. What he was suffering from was his attempt to effect a cure, by instinctively avoiding the painful event in his own mind *after it had happened*. His mind was on the run from something from which it could never really wholly escape, and that was really his trouble. It was not what had happened, because as soon as his mind was trained to reverse itself, to retrace its steps, to go back and eat the experience, the man was cured. So when we have to bear the insufferable pain, instinct devises many ways to reject it for our instinctive self-defence. We then say that a person is suffering from 'shock'. Yet we shall never cure this state of dis-ease until we can return to that which we have rejected and eat it, assimilate it, coping with it positively by acceptance. To heal his shock, the dog must return to his vomit, so that his attitude becomes reversed, from that of running away to 'let 'em all come'.

The first aspect of disease, then, is the rejection of what seems intolerable. Its other aspect is in the threat of losing something which we cannot bear to lose, and which we clutch at in an agony of apprehension that tries to hold and fix. But these two mental processes, of vomiting and clutching, are really oppo-

site sides of the same thing: they are both of them trying to avoid reality. They share in common the same mood of rejection, the same attitude of 'I cannot bear it'. They also share in common a similarity to the behaviour of the alimentary canal, which also tends to protect itself sometimes by vomiting, sometimes by clutching. Both are symptoms of indigestion.

There are minds which are constantly on the vomit, with or without diarrhoea, and there are minds which are essentially constipated in their attitude towards life. But true adaptation to reality accepts the normal rhythm of movement, the 'Yes' and the 'No', the coming and the going; and when it is time for it to go, says 'Well, let it go'. To quote from the words of Blake in his poem *Eternity*:

He who bends to himself a joy,
Does a winged life destroy,
But he who kisses the joy as it flies
Lives in Eternity's sunrise.

Why do we not want to kiss the joy as it flies? Why do we want to bend it to ourselves? The trouble is instinctive. We are all businesslike at heart, we all want the best and plenty of it as soon as possible, at least expense to ourselves. There is no harm in this 'selfishness' as long as we are wise in the methods by

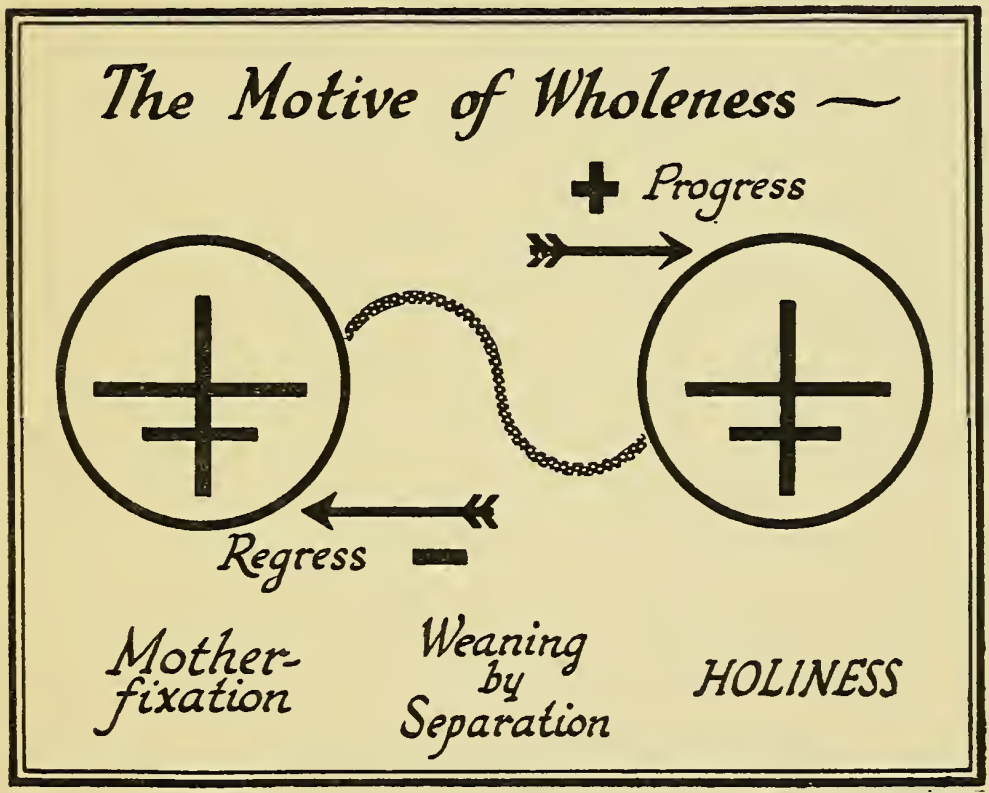
which we choose to gain our ends. There is not any essential difference as to the nature of our goal, for we all want satisfaction in one way or another. The difference is in the method and the direction which we choose to pursue, in order to arrive as soon as possible at the desired objective. There are two horses in this race: one will win and one will lose, but if we allow only instinct to order our behaviour, we shall back the wrong horse every time. We shall feel so sure that our best value is to be obtained by leaning outwards, fixing material forms and holding tight. The other and the wiser way of adding to our sense of security is by leaning not outwards, but inwards. We have to learn to detach ourselves from things, and to internalize experience for the sake of our soul's life. This is the method of eating the fruit of experience whatever it may be, and through its digestion assimilating wisdom. Then not 'it' matters, but 'what way do I feel about it?'; not 'What can I get out of it?', but 'How can I get it into me?' The order and direction required for this attitude towards experience are fourfold: to separate, to accept, to absorb, and to become. Separation (the analysis of self from other) is the first step by which we must rid ourselves of the protective illusion of

all instinctive self-identifications with what we fear or what we desire, i.e. 'I have that' or 'I am that', when in truth it is not so. But there is a right and a wrong identification, and so it is with all our words, even with 'sympathy', which seems as if it always must be right in the problems of relationship. But it is wrong if it is possessive, and wrong also if it is of the kind that 'cannot bear' to see another suffer, when truth requires it. 'Pity' must be suspect too, with its eagerness for interfering change, and opportunity for assumed superiority. But 'compassion' strikes a deeper note of answering sensitiveness, that may be safely followed through to its appropriate action. It can suffer all, escaping nothing, and work through to a solution of the problem, too, in time.

Such problems of relationship are often hard to solve, and I cannot give any certain clue with which to guide our right decision in this matter, except again to suggest that it is the criterion of *direction* which matters—which way round the spiral we are going. The false and the true are sometimes extremely close together; the nearer we get to what is true, the more we shall be in danger of making a serious mistake by getting on the wrong side of the great reversal. There is nothing more

difficult to handle than the truth, so let us never be surprised or disappointed if we have not always got the right answer ready. To be self-contained and self-content, without egotism and without self-centredness, is a very difficult matter, and we need

DIAGRAM 10



not feel ashamed if we do not succeed, for many have failed before us.

I can, perhaps, suggest better by means of diagram and symbolism what I mean about this closeness of the false and true, and the criterion of direction.

We have to use symbols to convey any meaning, and it is well to recognize that we are always using them, whether in poetry or mathematics, speech or dreams. Life is a language and a vision, that he who lives may learn and see. The language of this diagram is very fundamental. The first symbol is that of the circle which stands for the undivided whole, the great unmanifest, the essential spirit which has no form, no beginning and no end. It is contrasted with the material aspect of manifest reality, the symbol for which is the cross or square. When the unmanifest becomes manifest the opposites of positive and negative are born. If we wish to show the material whole, we can do that by making this sign ∓, which combines both + and —. Then if we put it within the circle thus ⊕, we have a symbolism for the parts made whole. I suggest that it is this wholeness (holiness) which is the goal of all our lives, the central motive that expresses itself through all movement and growth. 'I want to move, expand, and grow: I am the hungry part, that is looking for the rest of me, to make me whole again.' It is this hunger for a greater wholeness that is the measure of our appetite for life. But if wholeness is to be spelt 'holiness' (which is its alternative spelling), we must

learn the great reversal, and not grasp instinctively, but love and let go.

It is in the beginning that we have our first experience of wholeness, in the undivided relationship between the child and the mother, where the parts are not separated the one from the other. 'I am you, and you are really me.' Surely what we ultimately want for ourselves is a recurrence of this sense of completeness, or wholeness, or holiness? But we are pitched out of our Garden of Eden, not once but many times, and we come out feeling desperately lonely, longing for something, some one, to give us that sense of completeness again. But there are two ways round the spiral. There is the way forward of progress, and there is the way backward of regress.

Are we going on becoming whole or are we going back? Are we going to accept first the weaned state of isolation and so move on; or are we going to try to gate-crash back to the Kingdom of Heaven out of which we have been turned, in our attempt to re-unite ourselves with what we have lost, as in the infant-mother combination? The situation in terms of the relationship of desirable completeness and unity is the same, whether in the ideal of progress or the phantasy of regress. But if we take the back-

ward direction we come out with our phantasy realized, 'I am the complete, the whole one, I am once again undivided from my mother.' But if we do that, we have achieved our end regressively. This is the psychology of mother-fixation, of homosexuality and, in the last degree, of schizophrenia.

Alternatively, if we accept weaning and isolation in the progressive direction, we can eventually (after a long time) become the really holy man, who within himself contains all, because he has moved on and accepted all, assimilating it into himself. But it is merely a matter of direction, for the mother-fixed homosexual is aiming at this same goal too. The problem for us all is one of finding wholeness—how to become whole, and how to accept the whole, when instinct would reject that part which does not seem so pleasant to our material comfort and security.

Asceticism (the self-appointed habit of doing without) offers another very important practical example of the extremely close co-existence of false and true in the same pattern of behaviour. True asceticism recognizes the negative and accepts it as such: 'I want it but have it not: well, I must get used to this painful negative, even if I do not like it. In fact, I

will go a bit further and practise the self-imposed discipline of learning to go without even the things that I can have. But I know that the spirit is more than the matter of its form; and I know that spiritual growth is by material losing and burning. I am quite businesslike, I want more; but I know the paradox of gaining by losing, so I will gain the more in spirit by further self-discipline and abstinence.' This is orthodox asceticism, and it is in accurate agreement with the historical way of holiness. Even if it may seem to be in rather a hurry to reach its goal, that is a matter for individual choice according to capacity.

But false asceticism, although in behaviour it may seem to be its apparent twin, is related to it as the opposite of negative and positive. 'I want it, but I have it not. I cannot bear this painful negative, but must protect myself through identification with both the negative and the pain. I must-have all, so I must-have nothing. I must-have pleasure, so on balance I also must-have pain, *but pain must be to me as if it is my pleasure.*' I will glory in my emptiness and call it fullness: that is the twist. The resulting behaviour may look the same; but the direction of the motive is opposite to that of true

asceticism, because it is in fact rejecting pain as pain and treating it as if it were pleasure. It is rejecting the negative as the negative, and treating it as if it were a positive. It is the psychology of masochism and the castration complex, and the essential unconscious self-deception of hysteria.

For most of us, there does not seem to be any essential need for our asceticism to go beyond the acceptance of the negative of reality, as it is now. We do need to develop as much self-discipline as will allow for all things to be bearable, if they are inevitable. But if once we are so far accommodated to reality as to be able to accept our weaning, surely we can the better enjoy the good things that do come our way? Some there may be who choose the sterner path, but most of us will feel that it is acceptance of pain when it occurs that really whets the appetite for pleasure. So why should we not also enjoy pleasure as it comes, accepting thus the whole of life? The only error would be to try to hold and fix, instead of being content to live in Eternity's sunrise, where joys are fleeting, but none the worse for being spiced by pain.

I should like to refer here to what I consider a very prevalent tendency to misuse the word 'subli-

mation'. If we are dealing with a patient in the 'must-have' mood, it is quite certain that his idea of sublimation will merely be a matter of *substitution*. 'I must-have this, but can't; then at least I must-have that instead, because I must-have something.' Thus frustrated maternity is supposed to be satisfied by being a nursery governess or a school teacher. But in fact, is it so easily satisfied? I do not think so, unless the must-have problem has first been more completely resolved. Surely there is something to be said for learning to do without the beloved, whatever that may be. We have to learn to say and feel quite sincerely, 'Yes, I know I want it, but I can't have it. I am prepared to accept that loss and stand on one side from my desire. I want it still, but willingly consent to do without it.' This willingness to surrender to another will than our own is the essential discipline of all the higher grades of weaning, and seems to me a necessary factor in the process of true sublimation. After the negative has been accepted, we can turn our attention to other things. But it is wrong to expect too much of substitution, for the simple reason that it means that we have not changed ourselves from an un-weaned state of identification with the desired objective. Until that hap-

pens, we are like the tin can on the dog's tail, tied to something that we cannot control.

But now let us turn to another aspect of the problem of our wholeness. The world of dreams was not discovered by Freud, because before the days of Joseph dreams were regarded as of psychological importance. But as far as we are concerned, it was Freud who put them on the psychological map. Yet how many of us know the meaning of our dreams? How many of us believe that dreams are of any value at all, and how many of us make any use of them? I would not hesitate to say from my everyday experience as a psychologist, that the dreamer is wiser than the waker, and that sleep is an extension of what matters, whereas waking is its necessary limitation. Consciousness exists by virtue of its narrowed focus, but the awareness that happens in our dreams draws upon the enlarged horizons of a wider world.

In dreams and in sleep we are in contact with a different aspect of experience, where insight can discover more intrinsic wisdom and extensive vision than the waker in all the pride of his consciousness is apt to realize. It is very common for patients to say: 'Well, I have had a dream, but it was only

nonsense, there is nothing in it——' and then they hand over some little dream which is a dramatic and poetic work of art packed with wisdom, which the waking mind thought nonsense! It means that, as an aspect of wholeness, sleep has an importance perhaps even greater than waking. The mind of sleep is the mind of the East, and I have been told that the language of the dream is very similar to Chinese in its symbolic structure. It is through insight into the dream that psychology today is beginning to bridge the gap between the West and the East. As soon as we look into the meaning of dreams, we are taken back to the philosophy and wisdom of the East because we cannot help it. But dreams, like all allegories, cartoons, and oracles, require to be interpreted, and therein is the problem. Granted this symbolism, what does it mean? Each must come to his own conclusion, for when once we learn to interpret symbolism and cease to be idolatrous of literal forms, things are not any longer what they seem. Language, whether it be the written or the spoken word, or dream symbolism, is the veil which is used in the mystery of meanings. It is the vehicle, the form, which is used as a medium to convey the meaning which lies behind and beyond, for those

who are prepared to learn the language so that they may understand.

Beyond this veil of sleep and dream, insight into which is beginning to complete our wholeness, there is another veil, another sleep, towards the penetration of which we have not yet progressed very far. I mean the veil of death. It is still regarded as deplorably unscientific to include death as being of any importance or significance in the span of life. Yet perhaps it is the other half of wholeness, the rounding off that brings completeness to the rest. Perhaps it bears the ratio to life that sleep bears to waking, so that it is our extension, in the same way that dreaming is an extension of waking. In any case, it is my confirmed belief that we shall never fully gain either true proportion or complete good humour until we come to terms with death, accepting it joyfully as another sleep. It is another of the great opportunities for letting go, and therefore sterling proof of weaning. Then we shall be better able to regard death as part of life, to be included just as waking and sleeping are in the wholeness of the living day.

I wish to return to our central concept of the meaning of growth, which is that progress round the

spiral including both the positive and the negative, and all the parts within the whole. To compress the meaning of growth into a definition, I would first divide it under two heads, material growth and spiritual growth. I would then define material growth as 'the movement of life through matter in time', and spiritual growth as 'the expansion of wisdom through the assimilation of experience'. Material growth and spiritual growth are different, and yet at the same time they are also in one respect essentially the same. For both, growth is weaning, which is a form of burning; but from the point of view of our material self-defence, it feels as if the real nature of spiritual growth is something very like decay. We feel as if this way of burning is going to lose us something, and yet it is the essence of spiritual growth. From the material point of view it feels exactly as if we are asked voluntarily to surrender something that we value and to make a sacrifice.

Now the immediate definition of this word 'sacrifice' that comes into our minds, the feeling that it conveys, is that somebody is asking us to give up to them something that we want to keep for ourselves. That is what sacrifice means from the point of view of material comfort; but it is not what sacrifice really

means, for literally the word means 'making holy'. So the real meaning of the word is that we are not having something taken away from us, but that we are having something added to us to make us whole. From the point of view of spiritual growth it is a gain, but from the point of view of material value, of course it is a loss.

And then again, in another form of words, when we are asked to 'renounce' something, who wants to do that? As I have said before, we are all business-like at heart. Some of us sometimes feel that material gain is all that matters, and some of us see the essential wisdom not only of material gain but also of spiritual growth. These last are just as much out to 'gain', but they are growing on a larger scale. So let us examine the meaning of this word 'renunciation'. Is it also something which we have to give up? Not a bit, according to the dictionary, or at any rate according to the original meaning in the dictionary if we take the word to pieces. Look it up and you will find interesting links, *nuntio*, tell: tell, tally, count: and so we have the meaning of re-count or re-value. This business of renunciation is certainly a re-valuation, but that does not necessarily mean that we are any the worse off for it.

Then there are the three good old words 'whole', 'holy', and 'hale'. They are in origin the same words, coming from the same Anglo-Saxon root, *halig*. 'Hale and hearty' is nothing to be ashamed of, and nothing to lose, and such words should have no association with the idea of deprivation. In fact they are all gaining words. Yet in our material civilization, and in the mind of the community at large, the word 'holy', at least, has developed this atmosphere of our being asked to lose something for somebody else's benefit, instead of being given something to gain for our own. It is not instinct that can choose the method of our gain for us, but wisdom, where the only sin is ignorance.

Burning is not merely poetic symbolism nor esoteric mystery. It is hard-bitten scientific fact. Our body is burning all the time, burning like a candle, and we are sometimes told that we are inclined to burn it at both ends. We breathe oxygen, and the blood vessels act as our wicks, so that every cell may have the light of life to burn. Each cell is like a lantern, burning the oil of life, and the whole body is a veritable 'Body of Light'. Through this process of burning ourselves up we are re-creating all the time a new body. In this way, even materially, we can

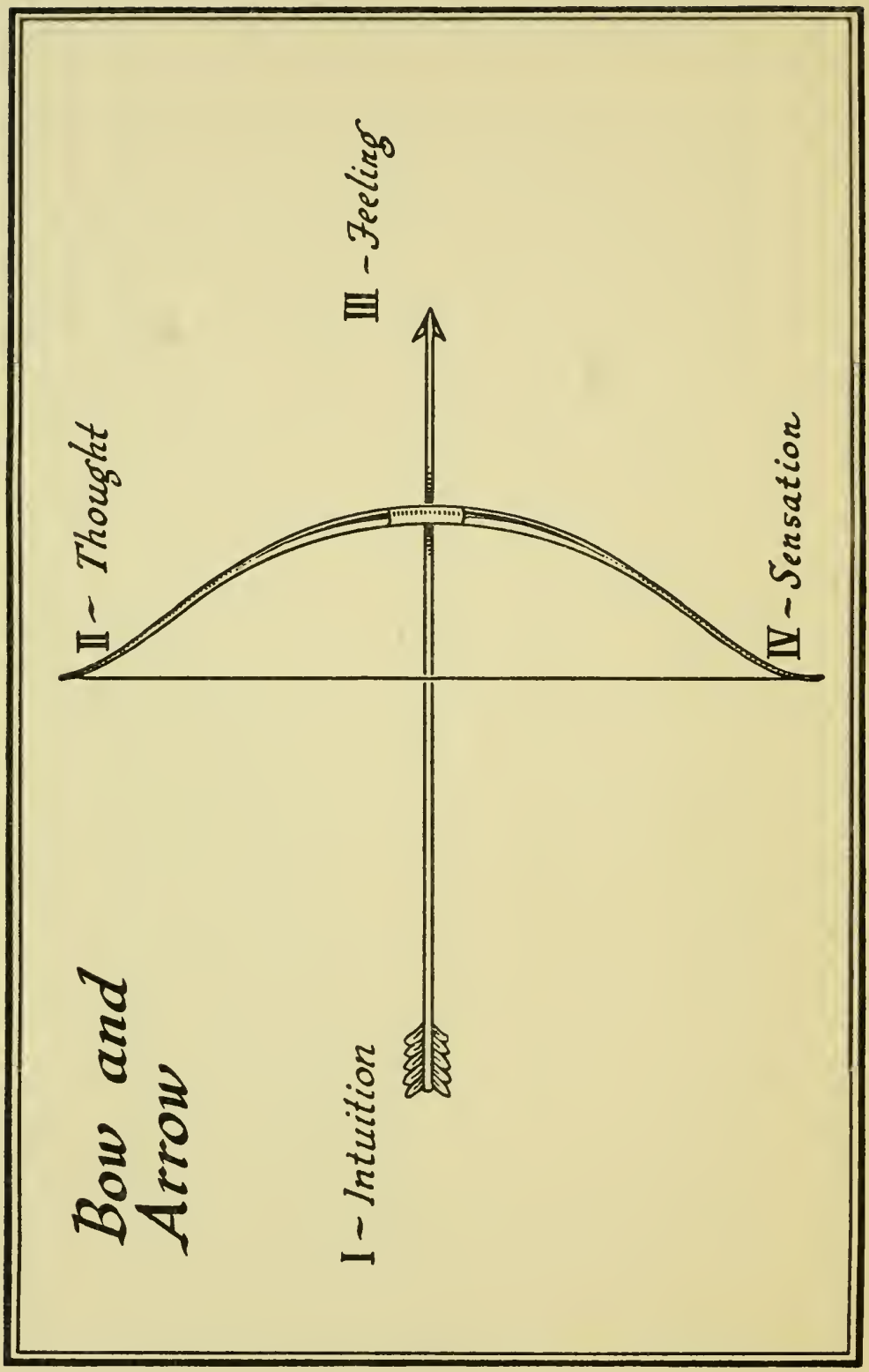
gain new lamps for old by burning them. It is curious that instinctively we should be so anxious not to burn, when burning is the very nature of the law of life. We feel that we ought not to burn: and then having refused to burn, we feel we ought, and must devise a red-hot Hell for our own punishment.

I have not obtained my information about Hell from theologians, but from the *Oxford English Dictionary*, and if anybody is in doubt about theological problems, I would advise that they study this mine of accumulated wisdom, embodied in the movement of the meaning of language. It had seemed to me that Hell must be at least as real as its balanced opposite of Heaven, wherever each may be, and the dictionary did not make me change my mind. It described Hell as meaning originally the covered place, or hole. Ah-ha! I thought, here is another 'holy' place. It is a place in which accounts are balanced, wherein the unburnt must be burnt according to the Law. It is a place reserved for those who have been 'sinks of iniquity'. But sinks are only another hole-y place, and iniquity is a place of un-equity, or of unbalanced inequality. So that this Hell, this hole, this burning place is a place of balance and of judgement. In spite of theological

difficulties and recent attempts to dismiss the idea of Hell as not only undesirable but also unnecessary, it seemed to me not difficult to understand, and very necessary as part of the law.

So then I looked up 'sin' and the *O.E.D.* told me that by derivation (that is before the theologians made it all seem so much more complicated) it meant 'exceeding due measure, or overstepping proper limits'. That seemed to mean a lack of balance, a tendency to pick and choose and be selective about pleasure and to reject its necessary complement of pain. Pain is the problem, and instinctively we shall try to avoid it by remaining intact and so preserving ourselves from burning and from suffering. But pain is one thing and flight from pain is another. Pain accepted is never as bad as pain rejected. To try to flee from a pursuing pain is torment; but to turn, accept and suffer it is peace. But still instinctively we shall avoid it if we can, suffering torment as we put up this defensive tension of rejection and resistance. It is as if we are pursued by a law of balance, which we are striving to avoid by asserting our right to the selective pleasure of material gain. Punishment is one inevitable aspect of the natural law, and the feeling of being persecuted

DIAGRAM 11


Bow and Arrow
I - Intuition
II - Thought
III - Feeling
IV - Sensation

is a necessary complement to our demand for privilege.

We live amidst four elements: earth, water, air, and fire, of which we are ourselves composed. The psyche has four aspects: sensation, feeling (and its active counterpart, emotion), thinking, and intuition. The wholeness of the self includes them all, and uses each in service of the others and the whole. Each part of the self is possessed of its own power: each therefore has its own temptation to use it partially against the rest. Each one has its own problem of misuse: sensationalism, sentimentality, rational materialism, and mystic flight from mundane facts. To bring each part back into service of the self is to experience in turn a losing and a death, a gain and a rebirth: a change of sign, in fact, from negative to positive, as there is a change of will from resistance to surrender, from 'No, I won't!' to 'Yes, I will'.

Through these four elements or aspects of the whole, every step of self's extension requires its own particular baptism or ceremony of initiation: by water, by air and then by fire (which is the 'spirit'). Each of these elements is part of that wholeness of reality which needs to be accepted as it comes, but

we are inclined to stick badly at the fire. Yet mankind is foredoomed thus to exist between Heaven and Hell, positive and negative, spirit and matter, and to have a foot in both worlds. The spirit, the force, the mover, is incarnate in a material medium, and mind is its means.

To be thus torn between two loves, at the risk of falling between them both and to have a foot in both worlds at one time, is a seemingly somewhat hopeless position, but it is ours.

I want to illustrate this state of our dilemma by another diagram (fig. 12, p. 214). The little man is in his usual state of anxiety as to the movement of forthcoming events. He stands between his two worlds of spirit and matter, ideal and real, or East and West. Also, he is at B and wants to be at C (as in fig. 7). Wherever he is, it is his nature always to want to be somewhere else. He sees the form upon the screen and feels that is what matters; instinctively he is inclined to grasp apprehensively at straws reflected in a mirror and to depend upon these external things. Are they a shadow world, or are they as real as they seem to him to be? If they seem real, then he may jump to material conclusions and see himself only as an animated puppet on a screen.

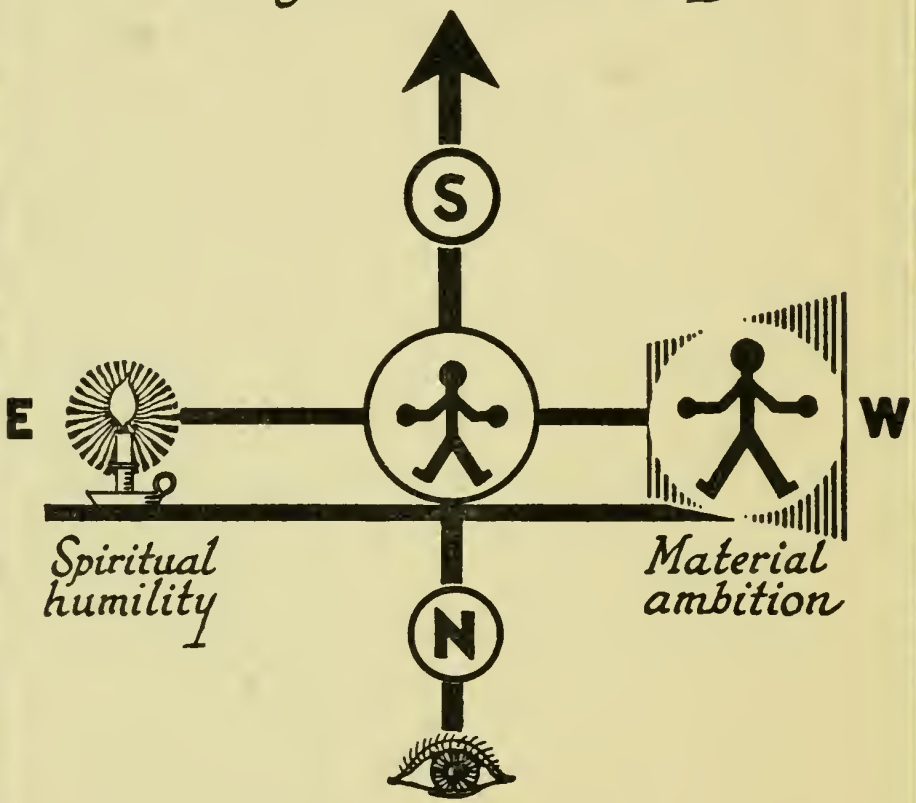
But perhaps he looks inside his own mind to where the light comes from (A). Seeing it as a measure of his spiritual meaning, he is then inclined to reject all the material world of external things as a hopeless inconvenience, the better to pursue the other in a desperate hunger for immediate truth. In flight from all that matters in this world, he becomes instead a mystic refugee.

Surely both these opposite alternatives, each rejecting each other, suggests a lack of balance; for why not both, since we are spirits incarnate in material form? It seems to be due to fear that we feel we must be *either* one *or* the other, being inclined to fall either into the fixed materialism of one point of view, or the esoteric mysticism of the other. I suggest that mankind is created to exist in two worlds, and as such he needs to accept the reality of them both. For him the word of his conjunction needs to be 'and', not 'or', wherewith to link these opposites. He is incarnate and must accept not only the incarnation, but also that which is incarnate. It is a hopeless task to try to force a fluid quart into a material pint pot; but, nothing daunted, this little man has two hands stretching out on either side with which he tries to grasp on the one hand his light and on the

DIAGRAM 12

"ENCOMPASSED"

Direction of movement through the Middle Way



I SEE !

The best and worst of both worlds –
but not what I want in either

other hand the matter of his material forms. But it is indeed a hopeless task to try to grasp them both and solve the problem thus. He must learn instead to give it up and accept the hopelessness of his position, for he cannot grasp, hold, or fix either of his two worlds. And yet he is to be their mediator, for both are contained within him. He is the bridge between the two, to touch both sides of his two opposites with love.

I suggest that he has two main objectives. The first is to see more light. The second is, as the creative artist who brings fire from heaven to earth, to make more things that matter by their movement. This is his balance, more light to see by and more technical capacity to make, to use and to enjoy things as they occur—but not to hold them fast for his fixed pleasure. If he is maintaining this balance he must learn to go undefended; and that is where his instincts will always let him down, for they will tend to keep him intact, defended against pain and thus missing the fullness of experience. The better way is the way of total undefendedness; because illness and disease are not due to external events, but always to our attitude of self-defence against them. Cure of our state of dis-ease comes from going undefended.

This should be the way of our conversion, by reorientation through acceptance of both aspects of reality, in which the truth, being both good and bad, is better for us than the good.

Reality is not what ought to be. It simply *is*, and being what it is, it moves, and is *Becoming*. Life is not a subtle problem for solution by revolutionaries or moralists, who must have things different now, because they ought to be. It is an adventure for evolutionaries, who accept the turning round of rhythmic phases by the process of growth in the movement of time. Revolutions have a habit of taking care of themselves. They find their balance in spite of the revolutionaries who like to think that they are turning the handle. What we need to develop is that mediator, that bridge builder, who can span the gulf between both these worlds, and so maintain contact, but not remain intact, within them both. To keep this balance of the middle way and move in time upon the way of growth by burning, we must learn to live with courage, love, adaptability, patience, and endurance. These may all seem to be very commonplace nursery virtues, but we need them if we are to live in Truth. Having learnt these elementary principles of the greater

weaning, we can then live under the active discipline of acceptance of the law of 'love and let be', and prove for ourselves the nature of more abundant life.

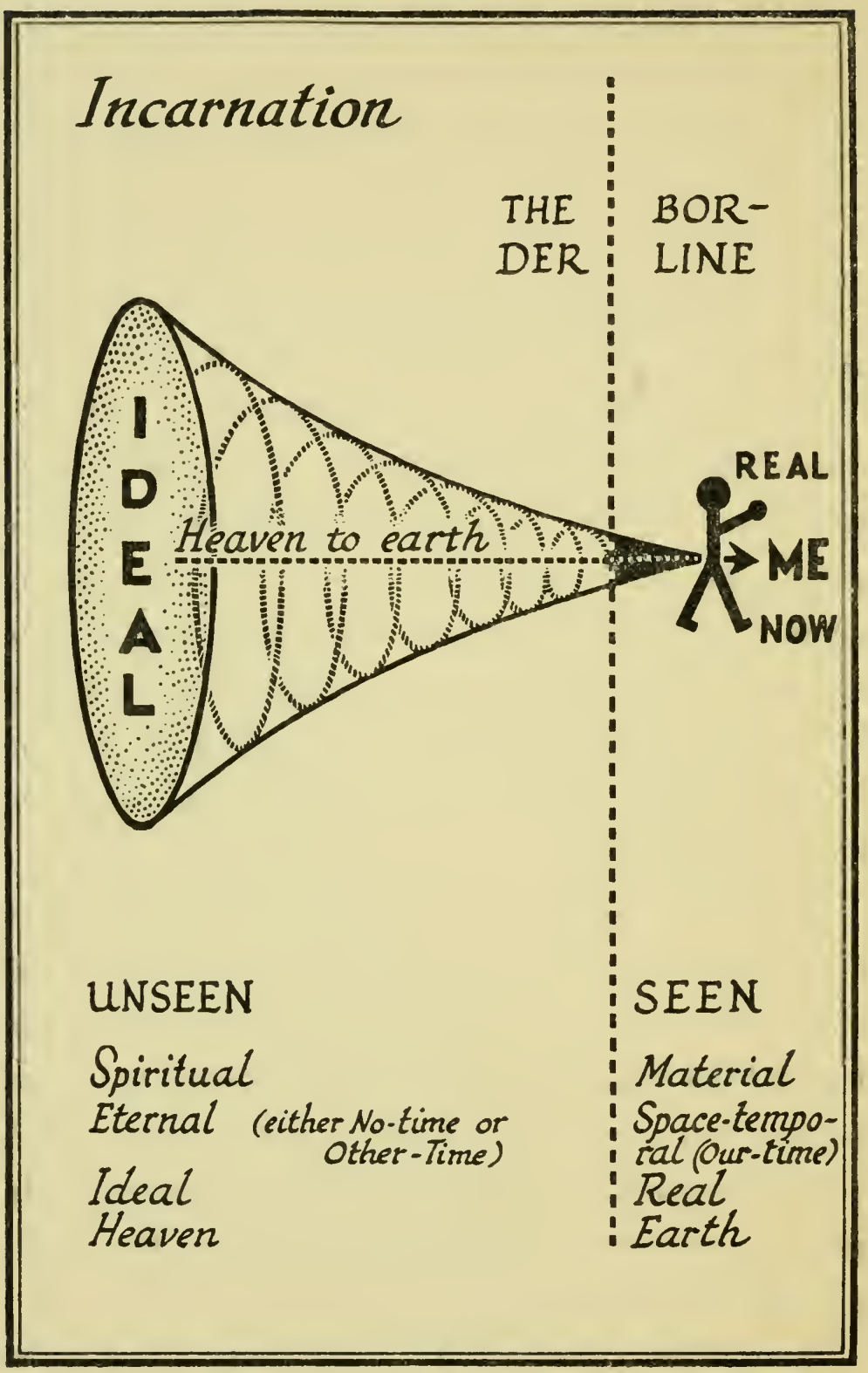
EPILOGUE 1938

This book is finished, and must accept its end. Yet returning to the problem of the meaning of 'Acceptance' as I saw it when I was writing this book five years ago, I am tempted to add an indication of what I have learnt since then, and where I now stand upon the moving way of Life. Less and less do I see of finality: more and more, horizon beyond horizon, distant evidences of the powers and problems of mankind.

Quite shamelessly, I want to add three more diagrams. I could not say what I wish without their aid, because I do not want to crystallize conclusions but only to suggest further lines of thought in pursuance of the problem as I see it. I do not so much want to answer questions, in fact, as to ask them in such a way that the reader may perhaps be a little excited and surprised.

'*Incarnation*' (diagram 13, page 220). Here is the

DIAGRAM 13


Incarnation
THE BOR-
DER LINE
IDEAL
Heaven to earth
REAL
ME
NOW
UNSEEN
Spiritual
Eternal (either No-time or Other-Time)
Ideal
Heaven
SEEN
Material
Space-temporal (Our-time)
Real
Earth

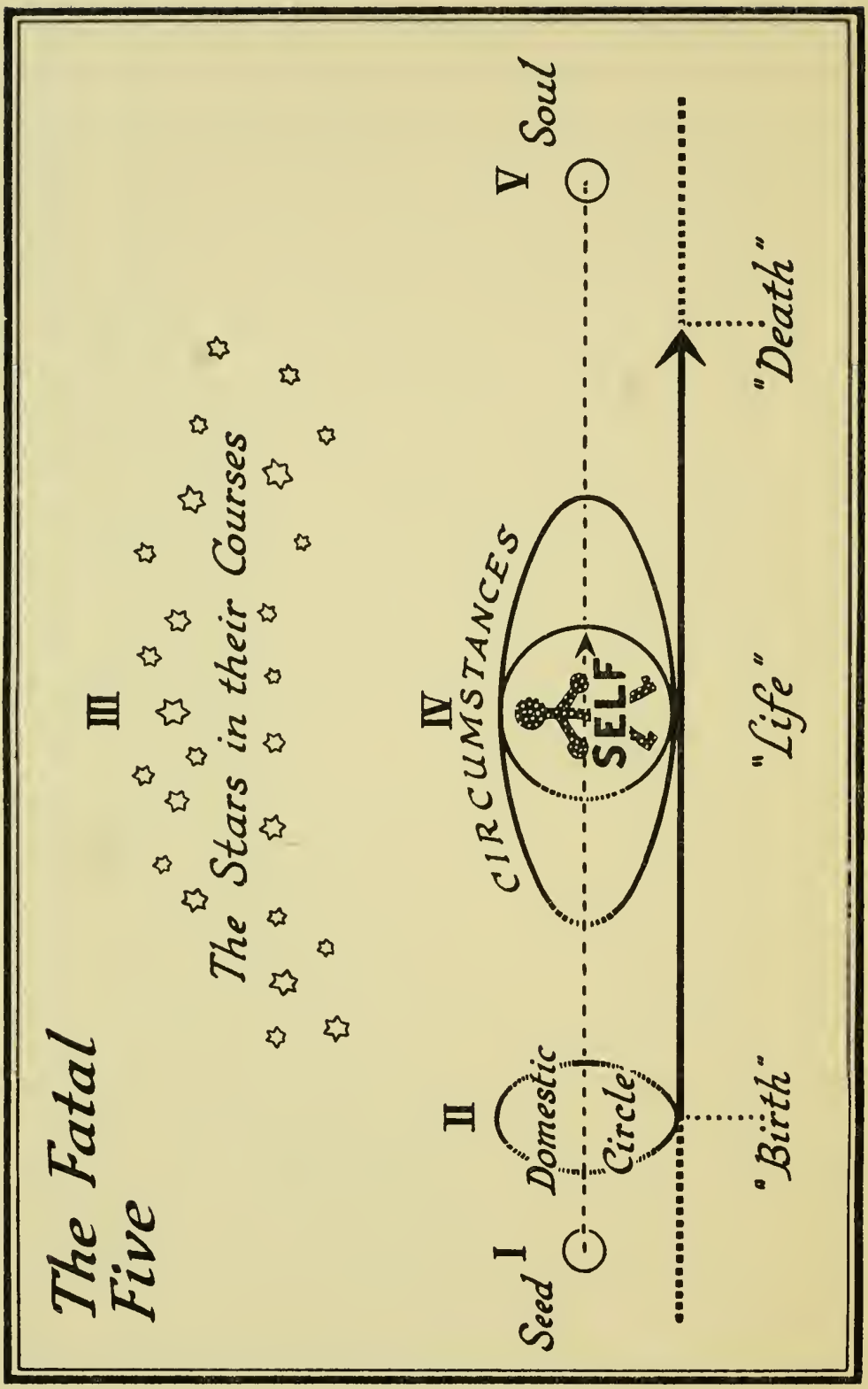
problem again of the relationship of our two worlds. The focus of consciousness is limited to the form of apparent reality in space-time, at the point of ME-NOW. This appears to be in the light, but the light of one side of the 'border line' is the darkness of the other, and vice versa: i.e. to enter spiritual light we must pass through material darkness, and vice versa.

The important part of the diagram is its shape, and the way in which it contains a spiral, the movement of which is towards a state of differentiated consciousness. The direction is towards form, earthward. Alternative titles for this problem picture would be 'The Art of Life', or 'For Heaven's Sake, Bring It Down to Earth'.

It is obvious that the diagram shows only one half of the whole story. It is for that reason well worth while to reverse it, and study it again the other way round. We can often see another aspect of the Truth when we thus rotate it round an axis to its opposite.

'*The Fatal Five*' (Diagram 14, page 222). This I find very exciting, but note that in the title I am using these two words 'fatal' and 'five' with a very 'inside' meaning, so do not pass them by too quickly. The title refers to a pattern or essential quality in the individual 'seed' which is the measure of our 'fate'.

DIAGRAM 14


The Fatal Five
I Seed
II Domestic Circle
III The Stars in their Courses
IV CIRCUMSTANCES
SELF
V Soul
"Birth"
"Life"
"Death"

EPILOGUE

I AM just this: of which there are five different sets of moving images for my instruction, nourishment, and acceptance.

(1) This is the seed itself, forerunner of all subsequent fruit. This is the beginning, as far as this bit of the self's growth is concerned. It is born where it belongs, into the only place where it will fit, namely

(2) the domestic circle. This includes all that is meant by heredity, as well as the mother's womb, the child's parents and their relationship with one another, position in family, early adventures and misadventures with relatives, teachers, etc. In spite of all apparent evidence to the contrary it is the only fitting battle-ground for (1), and no one is to blame for its deficiencies.

(3) The stars in their courses. Our fate is written (but not very legibly) in the Heavens at our birth. As life proceeds upon its spiral course, it continues to be written, but it does not stand for 'Cause', nor are we only insignificant 'Effects'. It simply IS SO and indicates our problem. All Life is a job of work: what is mine? When our Fate (i.e. facts) is once accepted, it can be assimilated in Time, until our Destiny is fulfilled. Our Fate is fixed by facts, historic but unknown. Our Destiny is free, when once

we face these facts. It is up to us to get on with the job.

Astrology is all nonsense? Some of it is: but so is some Science, much History, and a great deal of Religion. The fun is in sifting the wheat from the chaff.

(4) Circumstances. This is what we blame for everything. But there is no blame really, only just the balance of the IS-NESS. Our circumstances are a reflection of ourselves. As we change, so the pattern in the Mirror of Chance changes, and different things come to us in our walk of life.

But it is extremely difficult for us to change, because of the tug that pulls us back. We are what we are, but we are also in the circumstances in which we are: we are to some extent, at least, fixtures, and we are also in a fix. The heaviest burden rests upon the weakest back, because it is the one that so far has refused to carry it. This is the lesson which we have to learn, but we have never liked it. The change would come, however, if we could but learn to love the Law. But to try to change anything, especially perhaps ourselves, without concern for the facts (our fate) merely complicates the pattern further, according to the law of balance. Hence all the confusion.

(5) This is the 'living soul' of what 'I am' through

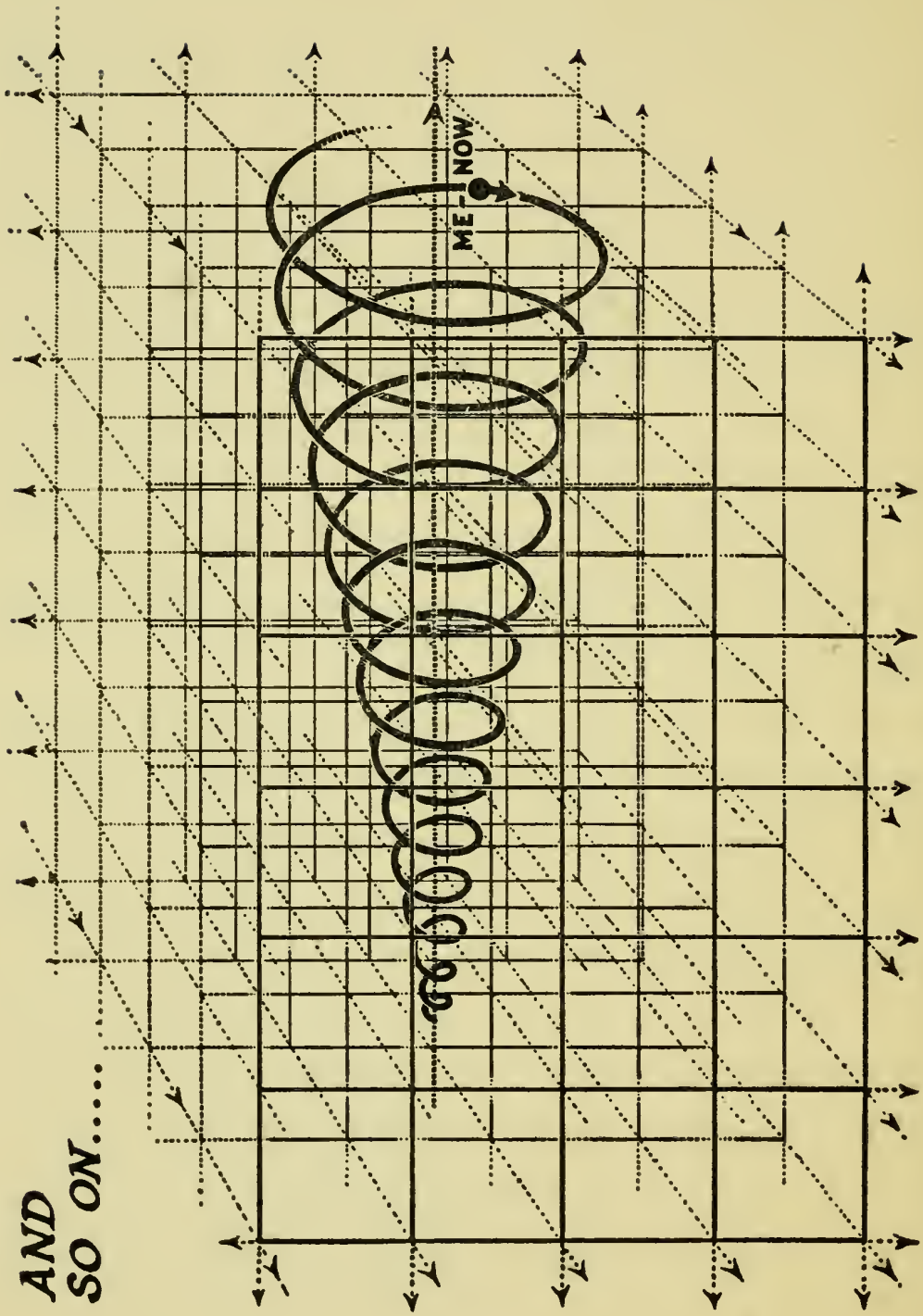
'Me'. He comes in at the 'beginning', birth, and is lost to our physical sight at the 'end', death. His life is the job of his 'becoming' himself, through the acceptance of his experience.

'*And So On*' (diagram 15, page 226). Here we see the spiral course of Life in Space and Time, wending its way through the web of a three-dimensional continuum. 'Me-Now' is a moving focused point of light, or slice across the time-track, which goes on its rhythmic way. The Future seems to be irrevocably divided from the Past by this moving sword of Consciousness: Life seems thus to be cut in two, split by the Eternal Now.

But this is our illusion, imposed on us by our fixed attachment to the limited focus of our consciousness. If to ourselves it seems that we are fixed, it seems to us as if Time moves. Similarly, when the earth seemed fixed, it appeared as if the sun must go around it. If the passenger in the train forgets the truth and thinks that he is fixed, it seems to him as if the landscape must be flying past. We are not tricked any longer by some of these illusions, but we are still tricked by the illusions of Time and consciousness.

It is the observer who is moving through that

DIAGRAM 15



continuum (experience, landscape) by which he is surrounded. It is all there, as dreams and prophecy occasionally perceive. Past, Present, Future: all are there, somewhere, as the self moves upon its spiral course in the Eternal Now. And so the question must be simply stated, 'How?'

What is to be the attitude of the observer to his continuum, or of the experiencer to his experience? The answer is 'Acceptance', in the end, when wisdom has learnt not to exercise the privilege of choice. The self must 'eat' his way through his continuum of experience: he is like a stomach, and this is his meal, for his digestion and mature fulfilment. He is to accept all that comes his way: it is his own, *because it is the wholeness of himself.*

There is no ending on this journey. It is an adventure without other purpose than the self's 'becoming'. All problems that arise, when they are solved, give place to others. When one cycle has been completed, others wait in turn, for there is no end to the fulfilment of the Law.

And so on. . . .

INDEX

absorption, 155
acceptance, 57, 63, 128, 154, 175, 227
accepted negative, 54
adaptability, 53, 78
analysis, 17, 150 *et seq.*
'And So On' (dg.), 226
anxiety, 94, 146
'Anxiety' (dg.), 96
apprehension, 146
art, 171, 172
asceticism, 199, 200
assumptions, 32, 46, 94, 102, 124, 127
attitude towards life, 46, 47, 48
authority, 115, 131, 133, 162

balance, 49, 79, 91, 164, 213, 217
'Balance' (dg.), 50
balanced couples, 49
becoming, 217
being, 72
belief, 74
Blake, W., 192
'blank sheet' hypothesis, 106
'Bow and Arrow' (dg.), 210
burglar, 41
burning, 147, 176, 205, 207

castration complex, 200
cause and effect, 109
child, 58, 59, 65, 105, 106, 109, 132
compassion, 194
competitiveness, 148
conflict, 90, 117
conscience, 32, 33, 34, 183
'Continuity of Rhythm' (dg.), 70
conversion, 217
courage, 121, 217
criminals, making of, 160
cure, 188

danger and punishment, 136
danger and instinct, 178
David and Goliath, 97 *et seq.*, 178
death, 204
definition, 91
delinquency, 160, 161, 162, 166

depression, 81
desire, 65
destiny, 223
destructiveness, 150
detachment, 193
determination, 128
direction, 87, 194
discipline, 20, 63, 116, 130, 218
dis-ease, 37, 167, 188, 190
dreams, 202, 203
dualism of mind, 90
dynamic forces, 109

East and West, 142 *et seq.*, 203
Eastern mind in dreams, 203
'eating', 111, 115, 155, 190, 193
Ecclesiasticus, 104
'Educare and Educere' (dg.), 157
Education, 148, 155
egotism, 117, 134, 160, 164, 169
encouragement, 121
environment, 105, 108, 111
escalator, 112
escapologist, 52, 98
experience, 108, 110, 113, 193

faith, 74, 75
false assumptions, 32, 46, 94, 102, 124, 127
family, 104 *et seq.*
'Fatal Five' (dg.), 222
fate, 223
fear, 46, 119, 120, 146
'Fear and Phantasy' (dg.), 83
fixation, 62, 87, 114, 186
flight, 94, 113
force, 54
forgiveness, 64
four elements, 211
free-will, 78
Freud and dreams, 202

gaining by losing, 51
Garden of Eden, 52, 197
good, meaning of, 43, 82
'Good Shell and Bad Chicken' (dg.), 61
grammar, 124, 151
growth, 58, 63, 108, 112, 147, 175, 205
'Growth Chart' (dg.), 60
growth, continuity of, 58
growth, definition of, 205
guilt, 78, 126

hale and hearty, 207
happiness and pleasure, 49
hate, 132
Heaven, 51
Heaven and Hell, 79, 85, 208
Hell, 175, 208
heredity and environment, 105, 106
holiness, 49, 183, 195
holiness and wholeness, 49, 196, 207
homosexuality, 198
hopefulness, 72, 73

horse and rider, 112
humility, 103
hypothesis, 22, 23, 55, 106
hysteria, 101, 143

'I', 76
ideal and phantasy, 124
identification, 93, 101, 124, 127, 194
idleness, 148
idolatry, 174, 176
ill-temper, 137
imagination and phantasy, 84
immediate change, 58
immediate results, 77
impatience, 111, 112, 137
incarnation, 213
'Incarnation' (dg.), 220
inferiority, 94, 120, 190
instinct, 177, *et seq.*
integration, 111
interference, 58, 91, 107, 118, 160
intuition, 185

joy and sorrow, 49
jumping to conclusions, 168

kindness, 131
Kingdom of Heaven, 131, 148, 197
knowledge, 149

language, 203
law, 57, 66, 82, 164, 165, 166
Law, the, 56, 57
'let' or 'try', 122
like and dislike, 48, 137
like and love, 48, 137
loss, acceptance of, 51
love, 137, 138, 218
love as mediator, 139
loving our enemies, 184

magic, 187
marks, 149
masochism, 200
masturbation, 77
maternal instinct, 181
mathematics, 151
meaning, 54, 55, 176
mechanists, 54
mediator, 63, 110, 115, 131, 139, 216
medicine, 187
mental disease, 41, 188
middle way, 217
mind, 55, 149, 170
moral burglars, 41
morality, 32, 38, 39, 41, 55, 154, 161
morality, definition of, 32
motive, 39, 117, 134
'Motive of Wholeness' (dg.), 195
movement, 66, 113, 114, 124
'Must-Have' (dg.), 80
'must-have-now', 117, 147, 199
mysticism, 142, 173, 213

negative, 54, 67, 175
negative and growth, 147

negative, discipline of, 116, 124, 129
'NOW', 21, 30, 64, 92, 129

objective, 125, 216
omnipotence, 127
'Original Sin', 106
ought, 33, 44

pain, 116, 129, 132, 209
Paradise, 52
patience, 53, 78
phantasy, 84 *et seq.*
'Phantasy and Fear' (dg.), 83
physician, role of, 188
pity, 194
play, 87, 88
pleasure–pain, 48, 53, 116
possessiveness, 148
progress, 145, 197
psycho-analysis, 17, 150 *et seq.*
psychology, 17, 172
punishment, 134, 136, 166, 209
purpose, 38

rationalist, 54, 144
reality, 54, 55, 69, 78, 133, 163
reality, definition of, 27
reason, 112, 150, 182
reason, limitations of, 133
rebellion, 37, 160
rebirth, 155, 176
reductive analysis, 154
rejection, 120, 190, 191, 200, 209
relationship, 109, 164, 172, 197
relaxation, 180
renunciation, 206
respect for children, 149
responsibility and responsiveness, 88
reversal, the great, 184
righteousness, 166
rhythm, 81
'Continuity of Rhythm' (dg.), 70

sacrifice, 205
Schizophrenia, 198
science, 141, 167, 168, 170
scientific method, 147, 167, 169, 173
scientists, 55, 147, 172
security, 160, 186
selective-rejective attitude, 47, 48
self-defence, 182, 188
selfishness, 177, 192
self-righteousness, 92, 166
sentimentality, 133
separation, 154, 193
sex instinct, 181
sin, 106, 209
sleep, 97, 202, 203
spiral, 69
spirit, 54
spoiling the child, 160
stealing, 159, 161
steam and boiler, 66

subject-object relationship, 109
submission, 63
sublimation and substitution, 201
suffer, 53
suffering, 64
symbolism, 195, 196, 203
sympathy, 194

teaching, 17 *et seq.*
teaching and education, 155
tension, 180
Time, 71, 92, 111, 225
trustfulness, 73
truth line, 82
truth as relative, 175

undefendedness, 216

vice, 62
viewpoints, external and internal, 140

weakness, 103
weaning, 51, 67, 131, 132, 161, 195, 197, 198, 200
West and East, 142 *et seq.*, 203
wholeness, 48, 172, 173, 198, 211
wholeness and holiness, 144, 196, 207
'Motive of wholeness' (dg.), 195
wilfulness, 129
will-power, 126 *et seq.*
words, 25, 118, 126

Also by Graham Howe

I AND ME

Some extracts from reviews

'Here, it seems clear, lies the real new psychology for which our age is waiting.'—GERALD HEARD in *Time and Tide*.

'Dr. Howe must be congratulated on a brave attempt to solve by a somewhat new dialectical method the ultimate problems of thought and behaviour.'—*The Lancet*.

'With homely analogies Dr. Howe works out a practical way of life amid the troubles that beset the plain man.'—*National Review*.

'The book is fascinating and also curious.'—*John o' London's Weekly*.

'There is no short cut to happiness, but there is a royal road to contentment, and *I and Me* will help you to find it.'—*Two Worlds*.

'This book will make a great appeal to those who wish to pursue that most difficult of all human studies, the knowledge of oneself.'—*Daily Telegraph*.

'Does not do anything so definite as give advice to parents not to interfere too much with their children, but throws out hints. . . . The teacher

also is warned to be lighthouse rather than lifeboat.' —*The Times Educational Supplement.*

'A sincere attempt on the part of Dr. Howe to convey to others what he means by a religious way of life.'—*The Times Literary Supplement.*

'We can commend it with all our hearts to all our readers.'—*Education.*

'In this unusually interesting book Dr. Howe has given us a plethora of ideas . . . too many for an average mind to swallow at once. . . . A book to read several times.'—*The Listener.*

'A wealth of illustration and imagery. . . . There is a real and impressive programme of mental self-direction in Dr. Howe's advice, and it carries the stamp of truth.'—*Observer.*

'A living book. . . . Mr. Howe is an expert psychologist with wide experience of the mistakes men make in their account of life. He is also a mathematician, which makes his diagnosis clear and persuasive. He writes in flexible and vivid English, and is above all things readable.'—*Sunday Times.*

'The doctrine is not new. Other people have preached it. But I doubt if they have done so in a form so suited to our present needs as this of Dr. Howe's.'—NEIL MONTGOMERY in the *New English Weekly.*

Also by Graham Howe

WAR DANCE

Some extracts from reviews

'Mr. Howe's original and thought-provoking book . . . develops' [the ideas hinted at in a long critique] 'with great lucidity and consistency from many points of view. By a multitude of ingenius diagrams . . . by every kind of witty argument and careful persuasion he can devise, by showing how acceptance of life differs from distortion of it in every sphere of our activity, in business, in the home, in sex, in politics, in religion, Mr. Howe endeavours to stimulate our courage for the deeper plunge, the closer embrace, by which alone we attain reality and completeness.'—BASIL DE SELINCOURT in the *Observer*.

'This to the utmost of my belief is an important book. Dr. Howe is one of the men for whom our generation has been looking. I only hope it recognizes him.'—L. A. G. STRONG in *The Teachers' World*.

'Worth reading, for he has a message to give, and he does not try to solve the insoluble.'—*National Review*.

'War dance is at once more and less than its sub-

title suggests. It seeks the hidden causes of war, and finds them in ourselves and in our mode of thought.' —*Church Times.*

'*War Dance* is one of the best and clearest statements of the pure pacifist position that I have seen. . . . Dr. Howe does not dodge the crucial question.' —*Time and Tide.*

'The chapter on aggressiveness is . . . one of the most important pieces of material . . . which has ever been written.'—*Medical Press and Circular.*

'I recommend this book to all who seek to identify the forces that lead to war.'—*Dublin Magazine.*

'Dr. Howe's psychological policy "the acceptance of the whole nature of experience" is of the essence of wisdom. . . . The book represents the most important of all attitudes for the resolution of conflict: accept the fact of opposition, for it is part of the nature of things.'—*Observer.*

University of California Library
Los Angeles
This book is DUE on the last date stamped below.

Phone Renewals
310/825-9188
NON-RENEWABLE

JAN 1 2 2001
ILL/CPE
DUE 2 WKS FROM DATE RECEIVED

FEB 0 2 '01

Form L

THE LIBRARY
UNIVERSITY OF CALIFORNIA
LOS ANGELES

3 1158 00042 2211